

10-19
COTTA
CONTRA
ANTONIVM
OR
AN ANT-ANTONY:

OR
AN ANT-APOLOGY

manifesting Doctor *Antony* his Apo-
logie for *Aurum potabile*, in true and e-
quall ballance of right Reason, to
be false and counterfeit.

By JOHN COTTA Doctor in Physicke.



AT OXFORD,

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THe Author doth advertise the Reader,
that except he first read, and diligently
consider both the prefixed Epistles, before
he enter vpon the Worke, he cannot escape
mistaking, both in mai., particulars; and in
his maine scope.





TO
THE RIGHT WORSHIPFULL
Eminent, Learned, and Reuerend Do-
*ctors in Physicke resident in the Renow-
med Vniuersitie of
Oxford.*

Most Honour'd Gentlemen,

IT is a faithfull and true saying of
that peerelesse Physition, and
Philosopher Galen. lib. 8. de
compos. Med. secund. Loc. sect. 4.
*Impossibile est inuenire pharma-
cum ad plures affectiones optimum.*
*Inuenitur enim in vnacuaq. ip-
sarum id quod propriè ipsis destinatum est prastantius
esse.* It is impossible to finde one, and the selfesame
medicine equally the most excelling for many or di-
verse diseases. For it is by experience discovered, that
that medicine which is properly and peculiarly desti-
ned vnto every disease, is the most fit, proper, and ab-
solute for it. The same Author in another place aver-
reth, *Medicina sexties aut septies probata non facit uni-
uersalem propositionem.* One medicine or kind of me-
dication though oft approued, doth not notwith-
standing make good or assured any vniversall or ge-

The Epistle

nerall proposition or promise of his effect to be at all times the same. Dr *Anthony* his ignorance hereof in his Apologie is palpable, who because hee may happily haue imagined his golden medicine effectuell or succesfull in some kinds of maladies; he doth thence inferre an vniuersall rash pronunciate thereof, that it is an vniuersall medicine and most excellling in all cases. This is the vsuall deceaved ratioeination of an

* Non possibile
est ut alius
rei facit, ut
experientia
modè explorat,
non p'ius exalte
comperitum ha
bueris affectum
cui adhuc betur id
quod exp'oratur,
sive id potius sive
cibus, sive phar
macum sic.
Galen. l. i. de A
lun. facultat. c.
† M. gaudium de
cuscit & oraa
mentum ex cri
ta rationalis
sua experientia
doctrina atq; va
tioni conuallia.
Ea verò que si
ne arte & do
ctrina est, cum
Hippocrate oia
dant & p. rici
osum statuo.
Cratoe p'ist med
ad Heric. Her
wart. patricium
Augustanum.

Empiricke, trusting his owne partiall obseruation, not calling vnto counsell therewith the auncient tried rules of reason, knowledge, and iudgement, * from all preceding learned times vnto men industrious, studious, and ingenuous, derived. This knowledge bringeth assurance from evidence of reason: obseruation or particular experience alone without knoweledge bringeth vncertaine collection only or waving guessing; since to make pronunciates certaine & assured by one mans observations alone, requireth not only many dayes, but yeares and ages. Vnto this effect sayth *Galen* in *proprhet. 1. sect. 15. Qui speculationem medicinalem empiricè congerit, is non centum sed mille annis opus habet*. Hee that propoundeth vnto himselfe to compile an art of Physike, from his owne obseruation & experience alone, hath need of the allowance not of an hundred, but of a thousand yeares. And herein is evidently scene the plaine difference betweene the learned *Physitian* and the *Empiricke*. The learned *Physitian* by studious contemplation and assiduous and select reading maketh prompt and diligent vse of all learned writers and authors, who as glorious lamps or lights thorow all ages haue

Dedicatory.

haue brightly shone in true guidance and direction
vnto all succeeding times, and thereby enioyeth not
only their time honoured knowledge, but the rich
experience of all foregoing learned generations.
The *Empirick* contrariwise trusteth chiefly his owne
witt and private observation, and therewith serveth
other mens necessities, with care of his owne gayne,
but without conscience or sense of their inevitable
deadly * wounds, by his as vnauoydable defects in
want of knowledge. The reason why men generally
are so insensible hereof, and of their owne secrett and
hidden insuaring of their health and life thereby, is
for that ever among all sorts and kinds of men, the
fewest possesse the truest iudging: For this cause saith
Galen de pranot. Si contingat. ut apud pueros & impru-
dentes Medicus & Coquus ferat iudicium, Coquus non
paulò plus suffragiorum feret. If among children or
common iudging men, any meane affected Cooke
should contend for prioritie by most voyces with
the learned *Physitian*, their Childish sillie iudging
would in suffrages haply preferre by many degrees
the iollie Cooke. By this vsuall errour (to the perdi-
tion * of those whome God hath blinded) oft times
do diuerse sorts of men defectively or deprauedly
learned, our ordinary Omnipotent Promisers, Vni-
uersall vndertakers, wittie Proiectours, loude and
endles Historians of their owne praise, and other
learned bubbles, halfe lettered * and lowly learned
Practisers, prodigiously clime vnto a wondred and
vnderferued height of popular fame and common es-
teeme. Divers kinds also of improvident idiots, nor

For this
cause, such Hi-
pocrates, Aph. 1.
l. 1. ad. v. 1. &
op. 1. 1. Empy-
rica periclitatio
perniciosa.

* Perdere quos
vult Inp. tor. hos
demonstrat. Se. ec.
* Huiusmodi ho-
mines o. res semi-
dignos iudic. se-
midolios appel-
lat Galen. lib. de
Met. Med.

The Epistle

secured by any safe conduct of likelihood or reason in their actions, nor provided by any forethought so much as in sense or reason to prevent the vsually dangerous sequele of their rash attempts, and blindly only led by witlesse confidence in a causelesse hope of vnderferued good hap (as being merely ignorants senselessly welmeaning) do notwithstanding oft times grow largely noysed and (vnto the wonderment and amazement of reason) fame spread. Oftimes also euen iuglers, Fortune-tellers, Figure-casters, and Witches doe exceed all these kinds in spacionfnes of vulgar worship and largeness of renowne. Thus blind, partial, & false,* is fame, a factor for counsage, a baud to deceit, the misgouerned brute, the impure aire & breath of the vncarned, rash, & inconsiderate multitude, and therefore by generous worthy minds disdainfully valewed as vncertaine, giddie, vagabond. The iudicious report and true testimony of good men, solidly learned, vprightly iudging, and truly vnderstanding, is that true fame and glorie which the wiseman* doth alone esteeme, which only generously and vertuously can be affected, and whereof solely vertue can be ambitious; wherevnto wisdom solely doth listen and iudgment giue eare; Whether then Dr *Antony* do by partiall and false fame vsurpe only, or among learned men by true worth in right possesse, that exalted high name which in his Apology he doth vaunt & challenge; I do by this my Antapologie present and offer vnto your truly iudicious, equall, and impartiall doome. I do in this cause rather appeale vnto your censure, then vnto my deare

and

* Contemne famam, fama vix vero fauet. Sen. Trag. 4. Tam fides prauis, tenax quam nuntia veri. Virg. Aeneid. 4.

* Viri boni habere possunt gloriam, id est bonorum testimonium suorum operum comitem, & hic in terra eo velut melle temperare id quoque in virtute est amatum. At vulgi famam & auram quis sapiens sapit? Lips. ep. 4 Ital. & Hisp.

Dedicatory.

& honoured mothers sonnes, my reuerend brothers
of that coexcelling, famous, and beauteous sister uni-
uersitie of Cambridge: first for that the wrong im-
posed by Dr *Antony* is common vnto some of your
selues together with me: secondly for that some of
you are witnesse of the vniustnesse of the imputa-
tion cast vpon me by Dr *Antony* in his Apologie.
As you are in your selues, so in a publique cause ex-
presse your selues, the noble true heires of the thrice
excellent, auncient, and incomparable Prince and fa-
ther of learning *Hippocrates*, in generositie and li-
bertie of spirit, in loue of truth, and of your owne
free ingenuous and honourable profession. The rea-
son why in this common prouocation I alone doe
deigne to vndertake Dr *Antony* his iust castigation,
by other learned men despised and held in deserved
scorne, is for that the ridiculous, insulting, and vn-
checked insolence of some of his abettors more neuer
vnto me, hath more frequently presented it selfe vnto
my view, and thereby hath galled me out of the same
resolved contempt of opposing his senselesse and tri-
fling pamphlet. Since then I am thus compelled in-
to these lists, vouchsafe your iust eyes to behold me
with prosperous vows, wherein as I can not feare,
so shall I not be proud of the victory.

*An unsatied louer and true homage
bearev vnto the auncient and most
infalible Hippocratical learning*

IOHN COTTE



Errata sic corrigenda.

Page 1. line 2. at D^r *An dele the ?* p. 3. in the marg. note
" *Forma* in the 3 line read *summum*. p. 4. l. 17. for *Synodine*
read *Synochus*, and in the same line for *Augnia* read *Angina*,
p. 9. l. 15. *dele* the Latin sentence which should stand in the
margent, and read, diuell, man, and imposture. p. 21. l. 21.
for I hang in so equall ballance, read I hang you in so equall
ballance. p. 31. l. 16. for *Arcanum* read *Arcanum*. p. 33.
l. 31. for thee read the. p. 35. l. 27. for is the read in the. p. 46
l. 27, in the marg. for *fervere* read *feruore*. p. 48. l. 26. for *Sayton*
read *Gayton*. p. 55 l. 15. for *Attalus* read *Attalus*. p. 32. l. 19
for *Dissimulas qui sis, dum nolis quem scis haberi*, read
Dissimulas qui sis, dum quem scis prodece nolis.





TO THE READER.

THis Antapologie (worthy Reader) was addressed unto the Presse Anno 1616 as may be testified by letters then dated from some worthie and eminent Doctors of London, concerning the same, upon a view thereof to them presented. It was committed or offered unto the presse, and a while pawsed in the hands of the Printer of the Univerſitie of Oxford, as will appeare by letters likewise from some illustrious and learned Doctors of the same famous Vniuersitie. It was thence againe recalled home, and hath now by my selfe beene diuers yeares silenced upon solicitation of some worthie Gentlemen my friends, who in the behalfe of D. Anthony, promised a faire and equall satisfaction from him. My indulgence unto them hath hetherto been deluded. I doe therefore now iudge it full time no longer to tolerate, that so scandalous an imputation, as the Apologie doth impose upon me falsely, should still in publike braue so impudently without an open and publike rebuke. And for this cause I haue now at last set at large this Antapologie, thus long inuiously restrained. Vnderstand then that by the three first domesticall Testimonies, or emissarie letters of the Apologie, D^r Co. (so curiously stiled by the Apologist) is charged with an unexpected Alarum. The challenge is that Aurum potabile solely and wholly recovered the Gentleman in them mentioned, not onely without any worth or vse in D^r Co. his endeauour, but rather with error and wrong thereby. The contrary hereto shall in due time and place be maintained by a discharge of D^r Co. his iust defense as



well

To the Reader.

well appointed as the enemies brauing charge, and on set in their rash and vnadvisedly giuen offense. It may be objected, how can the privat quarrell against the three first Testimonies, inferre offence taken against the Apologist? The answer is, because his Apologie can admit no Apologie for his vndiscreet publishing other mens private spleenes vnto D^r C. his p^reiudice, and for bringing his name vpon the stage, and there acting that part which befitteeth no honest or sober man, in a cause and person vnkowne. D^r C. neuer infringed his Aurum, nor wronged himselfe, notwithstanding in vaine and phantasticall dreame of a triumph, and for the idolizing of his Aurum potabile, Doctor Antony, or rather Doctor An (if I may without solecisme abbreviate him, as he in the same kinde hath first p^resumed with me) D^r An (I say) iniuriously maketh himselfe the false trump of Doctor Co. his reproach, insinuated in the three first domesticall Testimonies. They are subscribed by two Gentlemen, and a Minister (so rightly rather tearmed for ministring the occasion of such scandall, then for any eminence or noted worth in his owne function.) The Gentlemen D^r Co. will not so mainly oppose, perswading himselfe, that they are only transported by others malicious instigation. His maine scope shall be at those two materially opposing markes. Marke-Antony, & Antony-Marke, in this their simple conversion, not doubting to retribute a double attenuation of their boasting follies. Antony, since in the golden flagge of the vaine-glorious praise of his Aurum potabile, he doth beare in triumph D^r C. his iniured name before the victory, hee therefore will first arme himselfe to strike at the plume of his pride, his counterfait colours, his armour of test prooffe, by the generall demolition of his whole Apologie. As for Marke, since hee doth only ioyne his subsidiarie helpe by an incendiarie Epistle, he will only by the way buckle with him, as they shall meete in the batterie of the prooffes of the fore-mentioned Testimonies. The challengers haue disgorged themselves in two Languages, for their greater boast. The Defendant will begin with the mother tongue, most fit for the satisfaction of his
Coun-

To the Reader.

Countray-men. He will hereafter give demonstration, that hee hath learned to speake as like an ancient † Roman: as either Antony in his Apologie, or Marke in his Epistolicall busie meddling out of his Apostolicall charge. In the interim (freindly Reader) that thou mistake not, knowe that this Antapologie hath singled out D. Antony his Latine Apologie, as supposing it the more authentike. The matter or substance being the same with the English, obscureth nothing thy understanding thereof, though in some few things they are differing. To ease & refresh thy paines in the perusing of the more serious matters, I haue here and there cast and scattered in thy way, some witty and elegant sayings of some Latine Poets, and that I might exclude no mans reading, haue englisht them vnto a vulgar capacitie. Concerning the matter it selfe, deliberately view and read, embrace the truth for it selfe and for none other end. Be not preiudicate, but free and true vnto thy owne heart, and iudge sincerely betweene truth and the lying visor, and impudent face of seeming truth. Maxima pars vatium pater & iuuenes patre digna.

Decipimur specie rekti, saith Horace.

Or old or young more or lesse wise,

Shadowes for truths, oft gull our eyes.

If any man deeme me overbold or overbitter with the Apologist let him read and ponder duly the vnicill and rude promocations of all honest and learned mindes, in his vilifying of all true learning, comparatiuely, or compared with his owne, as also of all wholsome medicines of all other Artists, not yeelding vnto his the sole supremacy. The summe or epitome thereof let any man view in his Preface in the beginning, and in his Appendix in the end of his English Apologie. If that proud flesh require not a corrosiue, let equall and iust men iudge; If the application be necessary, pardon the medicinall hand; Distinguish (gentle Reader) I hate railing or scurrilitie, which with the Apologist in his Apologie hath bene frequent and common. The importune promotions of his ridiculous absurdities, I sometimes make merry & smile at, and sometime check with free, yet ingenious † iest, the

† The Latine Antapologie hath diuerse yeares since bene seene & viewed by some learned Do. Et. soc Oxford, London, and other parts.

† In ioco qui modum adhuc habet, is seft. vus seu urbanus habendus. Qui modum excedit, scilicet. Qui a iocis omnia abhorret, is rusticus & a iestis. Arist. Eth. lib. 2. cap. 7.

To the Reader.

matter and occasion so requiring. His proud insultings onely,
 stupiditie, senselesse securitie, and lethargie with needfull † gall,
 † Castigare licet. I also rowse and awake, not touching the person but the vice.
 atq; etiam expe- Vnto proud folly within moderate latitude exceeding, sufficeth a
 dit, immo neces- sariū est. Scal. modest curb or quip discretely falling. Obstinate and wilfull ex-
 cesse therein vrgeth and iustifieth a greater bitterness, with cau-
 tion it be not sordid nor impious. Thus far vpon iust incitement
 to proceed is not † scurrilitie or † railing (as men not discerning,
 or the Apologist may mistraine) scurrilitie properly including
 † Scurra is est ribaldrie, vndecent iest, fowle, or vnseemely scoffing, exceeding
 quā risum magis that comely mediocritie wherein consisteth the allowed vertue of
 quā nō oportet mouet, & risum urbanity, elegant wittie, sportiue, close taxing, or reproofe of pal-
 magis mouet pably exposed foolery, whose insufferable ranknesse in due & well
 quam ut bone- husbanded time, or place, not to nip or top, is idly and dully to suf-
 fere loquatur. fer, and needlesly to continue or incourage. Knowe againe, and
 Cicero. lastly (good Reader) That in this Antapologie I intend not to
 † Maledictum nihil habet pro- meddle with the materials, or fabricke of Aurum potable, nor
 positi preter with the manuarie exploration thereof by others more profes-
 contumeliam. sedly therein exercised, exquisitely satisfied, but with the true
 Contumelia pe- touch and triall in right reason of D. Antony his promised de-
 culantis iacta- monstracion, and of his Philosophicall and Logickall proofes, con-
 taconbitium, fa- tinuallly professed, and endlesly boasted in his Apologie: which
 cetius urbanitas how childishly, rudely, and rawly he hath performed, shall now ap-
 nominatur. Cic. peare in the Treatise following, Farewell.

Thy true frend warning both the pub-
 lique and thy priuate good from fly
 Imposture,

JOHN COTTA.



CAP. I.



W HETHER your *Anrum* (Dr
An?) bee as truly potable as
potable, that is, as truly converted
into potable liquor the content, as it
may into pott the Continent, I
meane not to dispute. Whether like-
wise your *anrum* be *anrum*, I doe
therein permit you vnto those lear-
ned Censors who haue vndertaken

you, who haue already taken the even scales into their hands
& haue proved your light weight therein. I will not rob them
of their due praise. I will only leuill at your Apologie, being
thence iniuriously awaked from my sleepe thoughts there-
of. You haue divided it into two parts, the first is reason, the
second is testimonies. I will therefore first declare all your
reasons ioyntly and in generall, to be voyd and of noe vse, to
proue the worth of your *Anrum potabile* to be allowed, or
authorised. I will after descend into every single reason and
position apart: some of your testimonies I will last call vnto
their strict accompt. Concerning the invaliditie of your
reasons in generall, knowe that those things which are pro-
perly directed and immediately to be iudged and witnessed
by the * sense, it is indirect and vaine to build their prooffe
vpon reasons. It were madnes at noone day when the sunne
shineth in his brightnes to offer the prooffes thereof by rea-
son vnto an open and wellseeing eye. The right preparations

* *Necesse est in
his à vi extrinse-
ca & viso assen-
sionem commu-
neri. Cicero de
Fato.*

A

of

of medicines and their compositions are to be iudged properly and approved by the eye, by the tast, and by the colour, and other outward testimonies from a iudicious view thereof, and by the outward senses. Reasons therefore herein are insufficient and deceivable satisfactions of the goodnes, truth, number of ingredients and right workmanship, in which the outward sense was ever chiefe Iustice and sole proper Iudge. Since then no man but your selfe hath as yet in every single concealed part, nor in your menstruall water (as you confesse) viewed or seene the right preparation and composition of your medicine, doe not vainely hope by the miste of needlesse and sophisticall reasons to moue the iudicious to giue credit thereto. Iust * men cannot be blamed in making doubt, howsoever men vnlearned, or not practised, or not exercised in iudging herein, may and are commonly perswaded and easily drawne. Thus much in generall concerning the want of reason in your reasons, to satisfie reasonable men, for that excellency of your *Aurum potabile*. Now let vs singly drawe forth your severall weaknesses in your reasons & lame positions a part, halting through every scattered part of your whole worke. First for the vaine profession of that vnlimited vniversality in your *Aurum potabile*: vnderstand that all things vniversall are of three kinds. The first is vniversall in substance, in which sense no creature, but one only * Creatour of all things can be called vniversall. The second is vniversall in predication, and thus only *Genus* and *Species* the generall and speciall kinds of all things created are called vniversall. In this sense *Aurum potabile* can be no more vniversall then in the first, since it is a particular and individuall substance. The third is vniversall in power and in the generalitie and multiplicitie of diuers ends and vses therein. In this sense only *Aurum potabile* can be vniversall. Now let vs see how farr this vniversalitie in this vnderstanding may extend. All things that are created haue their severall ends and vses for which they were created, and in those

* *Cauendum est ne incognita pro cognita habeamus, vsq; temere assentiamur, sed adhibeamus ad considerandas res & tempus & diligentiam.*
Cic. Offic. 1.

* *Deus est principium vniuersale non de essentia vniuersi, sed supra vniuersum*
Scaliger.

those ends some are more proper vnto one Creature, some vnto another. Many ends and vses are common vnto many of them. But every one hath his owne proper * inseparable end and vse vnto it selfe aboue and beyond all the rest. For this cause Philosophers say and truth doth iustifie, that every particular hath his owne distinct forme in it selfe by which it hath a peculiar* being in it selfe, by which it is that it is solely vnto it selfe, and different from all other. As every thing hath his distinct and separte forme vnto it selfe, so necessarily must it haue his speciall and proper qualities, ends and * vses, from thence derived vnto it selfe, by which it is different from all other vses, since God hath created no forme* without his owne proper and speciall indowment. This is the reason of Aristotle his *ἕκαστον ἓν ἑκάστῳ* *ad unum ad unum*, that is, every thing was made vnto one mayne end or * vse, * *Nec frustra* although therof might be made many common vses besides: as is instanced concerning the *Gladina Delphica*. If this be a truth that never was nor can be denyed, then is it manifest and certaine that *Aurum potabile* cannot yeeld or afford any of those speciall properties or vertues which God and nature haue only made and tyed appropriate vnto other speciall formes alone, be they of medicinall vse or whatsoever els. For formes are infinite and extend as farr as *Ens* it selfe, since there is, nor can be no being without a forme. A necessary conclusion from hence doth vnaavoidably and vnanswerably issue that *Aurum potabile* granted his owne peculiar vertue proper vnto his owne forme, whatsoever vertues it hath beside it, it hath in common with many other medicines, and therefore cannot challenge the properties of all other vnto it selfe alone, nor exclude other from the participation in common with it. And hence it is also evident that *Aurum potabile* can haue no other vniversality then is equally contingent vnto other things, creatures or medicines aswell as vnto it selfe. Vnto this infallible prooffe of reason, it is easie by infinite instances to giue illustration. It is cleare that in many

* *Natura nihil fecit frustra*
Aristot.

* *Hinc illa solutio*

* *Forma & finis in nature operibus sunt vniuersalia differentia*

* *Nec frustra ac sine causa quid facere dignum Deo est quod abborret ab*

hominia constantia. Cicero 2. de

* *Vnius cause una est actio per se, plures per accidens.*

Vnius rei unica forma, iuxta Aristotem unus finis.

common cases *Aurum potable* is drosse and counterfeite with many vulgar things compared. In a vehement burning thirst a cup of small beere, nay a cup of water is both more vsfull and more necessary. In a consumption there are many better restauratiues, yea a messe of porrage well ordered without comparison is more proper, and in hunger and necessity of nourishment farre more pretious. In a dangerous surfeit all the gold in the world reduced into whatsoeuer potability, spirit or essence is nothing so ready, so prosperous, so present a remedy, as any common vulgar matter, that may procure in the beginning the disgorging of the cause. The like may be said concerning any mortall poyson, swallowed into the stomacke. Will any man be so madd as to trust vnto the glorious vniversality of *Aurum potable*, who can procure the present revomition of the substance of the poyson, by any small trifle procuring vomitt? In an exquisite *Synodus*, *Phrensie*, *Peripneumonia*, *Angina Pluresie*, and in many innumerable other peracute diseases, rising from the offensive quantity and corrupt quality of the blood, that little Iron and small instrument wherewith the *Surgion* doth phlebotomize, is a much more speedy, soveraigne and saving remedy: Thus what nature, what reason, what instances doe manifest we manifestly see. Now let vs returne to view what the Myntmaster and Coyner of *Aurum potable* doth presumptuously pronounce. Speaking of his *Aurum potable* page 4 he vttereth these prodigious words *Id nimirum omnes iam dictorum, nec non aliorum simplicum facultatis aequat, nec hoc solum, sed multis modis superat*, that is, It doth not only equall, but exceed many degrees the vertues and faculties of all those things before mentioned and of other simples. Those things which were before mentioned were Vineger, Rhu-barbe, Nitre, Lead, Quicksiluer, Vitriol, Champhre, including with these innumerable more. Here we see his open and expressed profession that *Aurum potable* doth not only containe in it selfe the vses and vertues of all medicines in generall,

rall, but of every speciall throughout the generall, and of
 every particular comprehended vnder the specialls, for these
 particulars before mentioned are all of severall kinds and
 species. This is a wonder, a miracle, a mystery. Many vses in-
 deed God hath given vnto many particular things vnder the
 same kind, but all the severall specificall vses of all other
 things of the same kind given vnto any one particular alone,
 nature did never knowe, nor the Sunne it selfe in this sublu-
 nary world did euer behold, Looke through all the Coasts
 and Corners of the world, peruse the Catalogue of all the in-
 finite bounties and gifts of God and nature in all kinds, a-
 mong them all, is not to be found, such an vniversality in an
 vnity, or an vnity of such vniversality. No man, no age, no
 art, no science hath at any time knowne it. Of the impossibi-
 lity also thereof as in reason, so in religion the demonstration
 is evident. God hath created nothing in vaine nor needlessly.
 All things are good which he hath made, and certainly if
 good, then good for some good end and for some good vse.
 If every particular thing created, hath his particular good
 particular vse and end, *Aurum potabile* his vse is likewise
 but particular and can exclude no one thing created whatso-
 ever from a particular goodnes and vse, contayned in it selfe
 and not in another. This all ages, all times, all nations and
 people long before *Aurum potabile* was borne, haue euer
 witnessed, and are able to giue the contrary affirmation, the
 lie vnto the face of the diuell and the Apologist, creating so
 foule a monster, out of the order and rule of all things crea-
 ted by God. Many excellent things hath God created for
 man, which haue many excellent vses; He hath created the
 medicines of the earth *Ecclesiasticus 36.4.* and among them
 many haue their many excellent vses, but any one creature or
 medicine whatsoever contayning in it selfe alone all the vses
 of all other things of the same kind, or frustrating or making
 needlesse any one vse or good quality giuen by God to any
 one particular whatsoever, as to affirme it, is in reason im-

possible, in nature monstrous, so in religion most impious. Now let vs heare what the Apologist saith. It is not sufficient (saith the Apologist *page 5 line 8*) to call *Aurum potabile* 'Polycreston', but it must be 'Pancreston' that is, restri&uively to be a thing having variety and multiplicitie of vses, is not attribute competent or equall, but it must be absolute of infinite vses, excluded out of no vse. In his preface vnto the Reader he termeth it *Materia vniuersalis perse*, that is a thing materially or in the materiall substance by it selfe alone vniuersall. Behold the face of Idolatry *page 61* of the English coppie, he likewise aboue the capacitie or reach of reason avowcheth that his Medicine neuer hurt any but euer profited all. The same he iterateth *page 107* and *page 122*. Hee further avowcheth, *page 97* of the Latin coppie that if it happen into the hands of an vnskillfull dispensor, it cannot notwithstanding by the most envious, be once instanced in any particular to haue giuen somuch as occasion of hurt, which is incident to other excellent remedies. From abuse by man there was neuer as yet any sublunary thing created by God for man absolute or free, how then can this Creature alone of his creation be excepted without impiety and intolerable arrogancie. *page 55*: he appropriateth this diuine and miraculous medicine vnto himselfe, saying that after God it bringeth most present remedie. Thus he maketh himselfe and his medicine, or himselfe in his medicine solely God his second; In the same place he doth proclayme it to haue place where no Physitian or Physick humane can giue remedie or helpe, but onely the Celestiall and diuine or heauenly, *page 121*. of the English coppie he saith it is of generall and extraordinary effects in all diseases, sexes, ages, circumstances. The impossibility of these assertions in reason in nature, in Gods decree, all honest and wise men consider. Now let vs duely examine whether his owne conscience also doe not check it selfe herein; certainly in many places his own false tongue, betrayeth his double and guilefull thoughts. Read *page 15*.
line

COYTA CONTRA ANTONIVM.

line 2.3.4.5. of the latin copy. *Nihilominus hic considerari*
velim, & cetera. There he confesseth that there is no such ne-
cessity of *Aurum potabile* but that by other meanes as well
as by it, men may aspire vnto the top and perfection of phy-
sicall curation, as also that there are other wayes vnto the
same wood for health aswell as by that. These words are left
out in the english Coppie, see page 1 & thereof. Reade his pre-
face also vnto the Reader, there he confesseth that he vseth
and mixeth other *Vegetables* in the administration and dis-
pensation of his *Aurum potabile*; and he commendeth the
same vse and custome vnto the rationall and learned physiti-
an. Behold how truth here vnawares stealeth out of his owne
mouth. How farr in diuers other places his tong hath over-
runne his wit, in the reasonles and boundles adoration of his
golden incomparable vniuersality, is not before obscure.
Here now see how by his owne mouth that *Pancreston*, that
vnlmited vniuersality that adequation of temper in it selfe,
reducing all other things into temper page. 4. p. is here con-
tented in it selfe not to be so absolute, but to borrow assi-
stance, and many vses of other discrepant and different things
or natures. Yea he doth in the same place acknowledge it to
be requisite prudence to adioyne them vnto his vniuersall
medicine: and commendeth it vnto the rationall and iudicious
physitians discretion therein. Thus vsuall and easie is it for
men who either desire to dissemble those things they knowe,
or intend to iustifie those things which they knowe vniust, to
be betrayed by their owne memory and to contradict them-
selues. And thus by nature, by reason, by his owne positions
and confession, is the vniuersality of the Apologist his *Au-
rum potabile* from the vnlmited stiles, the intollerable titular
transcendence and sole supremacy reduced vnto more mo-
dest and moderate termes, yea euen by pronounces out of
his owne mouth. Mistake not (worthy Reader) I doe not
denie that golde it selfe in medicine hath many excellent v-
ses. I denie not diuers wayes of the profitable and vsfull
preparation.

preparation. I doe ingeniously graunt that gold in his owne kinde (although questioned in Dr. *Anth.* his preparation) may be, and is an excellent medicine, as diuers other excellent medicines in other kinds are, but his excessiue and vnreasonable extolling thereof beyond measure and meane, and the flaunders derogation thereby from all other blessed remedies, vnto which God their Creator hath giuen their seuerall distinct specificall vertues as well as vnto *Aurum potabile*, is that which modest eares do abhorre, and I cannot but iustly taxe. I will therefore conclude with that necessary castigation of *Libanius* no obscure *Alchymist*, and who hath described and taught diuers wayes, of the fabrick of *Aurum potabile* in diuers kinds and manners. *Aurum dicitur* (saith he *Alchem. part 2. lib. 1.*) *aduersus omnes morbos Alexiterium catholicum. Sed cum non peccetur uno modo, nec morbi sint unius natura nequeantq, omnes ad commune principium sanativum reduci, apparet Paracelsicos transgressos esse veterum sensa, & hyperbolicâ laude, aurum infame reddidisse.* That is gold is said a generall Cordiall against all diseases, but since errors happen not all after one way or manner, neither are all diseases of one kind or nature, nor can be brought all into one kind, principle or way of cure, it is apparent that the *Paracelsians* haue transgressed the rules, sense and meaning of the Ancients, and with their vnmeasurable and hyperbolicall praises haue now procured the very name of gold to be in disgrace and infamous. Looke vpon this glasse (Dr. *Anth.*) and view therein the face of your owne follie. Assuredly if all your pronunciats before mentioned concerning your *Aurum potabile*, might bee in prooffe and triall found true, it must necessarily be convinced to be magicall. *Omnia materia subiectur vicissitudinimutationum* (saith *Aristotle*) that is, whatsoever is compounded of an elementary matter is subiect vnto variation, mutations and alterations of all kinds. Nothing can be so generally or vniuersally vnto all vses in any kind the same, but it must vary, differ, and be mutable in his use and vertue according

to euery circumstance which vsually doth happen vnto all things mortall. *Casus & tempus, omnibus rebus accidit* saith *Ecclesiastes 9. 11.* Chaunce & time happeneth vnto all things. If you will therefore proue that your *potabile aurum* is the same euer in all diseases not variable therein, not failing or immutable, alwayes by it selfe fit, in all sexes, ages and distempers, then is it exempt from the course, order and nature of all sublunarie things. Vpon this ground and proposition, will invincibly follow a conclusion: that it is a diabolicall and inchaunted medicine. Your owne lipps haue beene your accusers, and out of your owne mouth men will iudge you. Now bring forth your medicine to proue your selfe an honest man. Conceale it not, make it knowne in euery part and particle, in your *Aqua menstrualis* aswell as in all other parts, since the diuell *Si Medicus parat remedia domi sua poterit impune promelle, aconitum praeberet agro, ignis enim poterit fraude detegere? Riolanus in liban.* Man and imposture may hide themselves therein, aswell as in any other parcell belonging thereto. Let your rich marchandize, therein your vnlimited commoditie perswade you no longer to conceale it. Bring it forth (I say) put it vpō the triall, let it vndergo no secret nor priuy, but the open verdict of all good men. You haue (no doubt) greater worth in your selfe, then that, to vphold and maintaine you; your trust is not soly therein: For your owne iustification, for your credit, for the common good publish and communicate it vnto all. Let it proue it selfe by it selfe, and no longer hide the face for any priuate respect. There is no good man will or can conceale any secret, vpon so iust and requisite challenge. Thus much concerning your straggling proiects in praise of *Aurum potabile*; Now let vs descend into your particufar reasons in order as they are proposed to defend his vniuersality and the arrogation of supream worth and dignitie.

CAP. II.

The first Reason.

IN a golden subiect behold a leaden argument, thus the Apologist doth reason. The rationall Physicians denie not *Polycreston*, therefore why may there not be *Pancreston*? that is the rationall Physicians haue their diuers medicines to serue generally for many vses and causes, and therefore why may there not be one single medicine so noble, aboue and beyond all other, as to serue for all vses, An excellent sequele; his proposing his argument in forme of a question intimateth his owne mistrust thereof. It was not safe to trust it with a Syllogisme, and therefore (there being no other possible way to leaue it vnanswerable) he runneth away without an answer, and omitting his assumption, swiftly concludeth his *Aurum potabile* to be that *Pancreston*, not equalling, but farr exceeding the vertues and qualities of all other medicines, and in all kinds and vses, particularizing in Rhubarb, Vineger, Quicksiluer, and including in these innumerable more. For the better apprehension of the dangerously pointed sharpnes and keene edge of this fierce argument, let vs according to the lawes of regular combat in all disputes require him to enter within the Syllogisticall lists. Therein thus doth the argument advance it selfe.

*The Argument.**Maior.*

If there are in nature, and allowed among the dogmaticall Physicians many single medicines that are of manifold vses, then there may be one medicine more noble then all the rest, that may not only equall, but excell all the rest in all vses.

Minor.

But there are in nature, and allowed among Physicians many single medicines that are of manifold vses, *Ergo* There may

that proue that there is any one *Antony* in whom are all those qualities. And if it were proved that there is one such *Antony*, yet doth it not proue Dr *Antony*, to be that one *Antony*. The like may be said concerning his *Aurum potabile*. It is not denied that there are some medicines in which are many excellent qualities and vses. This notwithstanding doth not proue that there is any one medicine in which are all those qualities or vses. And if it were confessed that there might be one such medicine, yet doth it not necessarily inferre that *Aurum potabile* is that medicine. And thus doth the follie and fallacy of this first reason appeare, disputing from a knowne reall being in one thing, vnto an imagined *posse* or possibilitie in another. A great cry and a little woll. This argument seemeth like vnto that monster in *Martial*.

*Si solum spectes hominis caput, Hecora credes
Sistantem videas Astianacta putes.*

Behold the head (the heady daring pride)
Mounts like a gyant frightfully espide.
But view the leggs (which are the reasons small)
Alas poore Titt, it cannot stand withall.

The Second Reason.

Most diseases consist (saith the *Apologist*) in distemper, *Ergo* the most temperate medicines are the best remedies to reduce them into temper. A man by this your argumentation, may guesse that you either never read, or now forgett to distinguish that part of Physicke which is called *Uzieta* from that which is called *Segamentum*. The first doth serue properly to direct to keepe or conserue the body in health. The second doth guide vnto the reductio of the body into health againe, being therein decayed. As while the body is in health it is against reason and rule to assume thereinto things that are intemperate, for feare of begetting distemper thereby, so when the body is sicke and distempered, it is not only art, but common

mon sense and reason to endeavour to bring it into health and temper, by such differing and contrary things as manifestly alter and change the distemperature. It is true, in the conservation of health, those things which are most temperate are most fitt. First because they breed no excessse. Secondly because they being more neere and like with lesse offence & alteration they are at any time added or conioyned where vse and need is. For this cause it is as truly, as anciently said *Similima, Similibus conservantur*. In diseases and distempers the case is otherwise. There the maine respect and indication is the reduction of distemper into temper. This is not done by things alike or temperate, but by things contrary, So saith *Hippocrates Aph. 19. lib. 5. Contrarium contraria est ratio?* I pray tell me (good S^r) in a cold stomacke is a draught of temperate ale, better, or a ginger spiced cup? If your braine haue lost his common sense, aske your stomacke when it is oppressed with cold. Is there not a manifest difference of benefitt vnto a cold digestion betweene a draught of temperate beere or other like liquor and a cup of wine that doth manifestly heate? Doth not experience avouch that *Diatrion-piperion, Diagalanga, Diacumini*, things of a sensible excessse in heate do farr more happily and presently warme a cold, raw, and windie belly then *Aromaticum Rosatum* or any other compounds of the like more temperate simples. Who will denie that methridat is hott and in the same vse, *diascordium* more temperate. In a case wherein they are both in the generall, profittable, if there be in some one particular respect a more speciall necessity of heating. Who will not preferre the first before the second, and the second also before the first, where is more danger or feare of heate? It is not therefore the even temper of qualities, but the manifest odds of qualities that vsually in contrary distempers of the body doth both indeed and really and also to the sense and feeling of every man, profit himselfe and correct his distemper. Thus farr hath better reason then (it seemeth is knowne vnto your selfe).

selfe) offered vnto you spectacles through which it is easie to see and consider the slender weight and worth of this your worthlesse reason. Let vs now review it with better eyes, thus must your reason necessarily reason syllogised.

If most diseases consist in distemper, then that which is most temperate is the best remedie. But most diseases consist in distemper *Ergo* That which is most temperate is best remedie.

The vacillation and falsehood both of Maior and Minor is euident; for if all or most diseases did alone consist in distemper (as they doe not) yet would not that rightly inferre, that therefore those things which are most temperate, are the best remedies, since it is apparent (as is before proued) that by contraries those things which are intemperate, are onelie reduced or brought to be temperate. The weaknes and vntruth of the Minor also, is vndoubtedly manifest vnto all well exercised Physicians, who most seldome meete with such diseases as solely and simply grow from distemper alone, no disease almost, or generallie, or for the most part presenting it selfe, which beside the distemper, hath not an offensive quantitie or burden of euill and vitious humors, as true cause thereof. Thus the Maior and Minor, failing the hope of any good conclusion, is verie slender. And thus also is the second reason of the Apologist like vnto the first, and both like himselfe, all in shewes and boasting shadowes, nothing in truth and substance. Notwithstanding because wee will not altogether dispoile him, and leaue him naked, hauing alreadie disarmed him, we will out of our tender hearts, yeeld and allow vnto the temperate remedies, in distempers some place or respect, although he neither doth or can winne it, or deserue it at our hands. We must necessarily here distinguish, concerning distempers. There is a distemper farre exceeding temper, and there is a distemper within the latitude of temper, that is not much wanting or differing from temper, though perfectly or strictly no temper. In that distemper
† which

† which is within some latitude of temper, that is, within some reasonable tearmes of temper, or not too much exceeding temper, temperate remedies, or not exceeding in any manifest qualitie, may happily helpe to reduce vnto temper. But in that distemper, wherein is manifest excessiue oddes, it is beyond all latitude extreamelie false, that remedies within the latitude of temper, or that are temperate, should reduce the temper. For example, if a man be distempered with an excessiue, violent, or furious heate, there temperate remedies betweene heate and colde are soone mastered and made frustrate, or profit little, or for a short time. But where a man is distempered with heate, in a small excessse, or very slender degree, there temperate things, though they cannot manifestly coole, yet may they somewhat refresh by their propinquitie and nearenesse vnto requisite and desired cooling. If these like temperate things in such a case, carrie with their temperature a Cordiall qualitie, then may they much more in that respect be prosperous. Thus it is clearelie distinguished how farre soorth that which is temperate, may reduce into temper that which is intemperate, as also where it shalbe so farre from giuing temper, that it shalbe ouercome of the distemper. This may now bee applied vnto *Aurum potabile*. His excellent temper (if it bee so temperate in Antonie's preparation, as it is in his predication) may in some degrees of distemper profite; but in a manifest excessse of any grand distemper in true reason and nature, the temperature must necessarilie bee so farre from reducing into temper, that it may rather therein loose his vse and temper, and neuer finde it selfe like it selfe. Thus you haue good reason for your money, for your gold, for your liquor, which out of reason, and beyond reason, you would extoll. As your reasons in their prooffe come lame, halting and limping home, so your flourishing shewes of some scholasticall termes, are meere termes without their true sense, and rightly apprehended substance. This is scene in your palpable ignorance, endeavouring to salue that

oracle

† *Intemperies que non longe a mediocritate recessit, similibus conservatur, que absit longius contrariis corrigitur, & ad temperiem reduci- tur. Galen. lib. de consil. Artis.*

oracle of *Hippocrates*, *Contraria contrariis curantur*. That you may not disparage your *Aurum potabile* from the opinion of curing contrary distempers (which you auouch thereof) & yet may withal hold it to be temperate, you pronounce (extreame contrary to all learning) that the meane or temper is contrary vnto the extreames. As if vnderstanding men could be so blinded or enchanted by your mists of seeming learning, as not to distinguish how a meane and temper, vnto an extreame or distemper, may in a large or loose sense bee tearmed contrary; and yet in the true and exquisite nature of contraries, be indeed no contrary. I will in few words, make this your grosse error more plaine. The question is, whether *Aurum potabile* by it selfe doe cure contrary distempers, do actually resist in cold diseases, cold; in hot diseases, heat. You affirme it, and thus you would proue your affirmation. Contraries (say you) doe cure contraries. *Aurum potabile* is a contrary, & therefore it doth cure contraries. Your Minor, viz. that *Aurum potabile* is a contrary you thus proue. It is a thing temperate, therefore it is contrary to that which is intemperate. See now the fallacy. You hold the word contrary, but you are already runne beyond the sense of your proposed contrary. Our proiect & mention was concerning such contraries, as directly, immediatly, and actually oppose & resist each other, (as heat, cold; drinesse, moisture; in the question first propounded doe oppose really one the other) and now you slip from that contrary vnto another kinde of contrary, and in another respect so called, namely vnto such a contrary as is no reall actiue contrary, but a meere * negatiue contrary, as you may learne out of *Aristotle* in his tract *de contrariis oppositis*. Either you are herein a cunning Iuglar, or else you simply and ignorantly offer this confusion of vnderstanding. If it be simplicity, then it were needfull you went againe vnto schoole to learne Logicke. If it be in you intended deceit and cosonage, then ought it be sent to the house of Correction. Reuiew now your reasoning. If it should bee compelled into the forme of a Syllogisme, according vnto the

* Non contrarium sed contradietorium. vide Scalig. exercit. 5. sect. 1.

the lawes of disputation, it would be seene evidently to haule or rather to be a monster standing vpon foure legs. It must needs haue foure termes. Notwithstanding you are so blindly prowd and confident herem, that for a farther prooffe or illustration of your assertion, of a meane to be a contrary, you insist in the morall meane betweene the two contrary extreames, vice and vertue. Liberality, say you, is contrary vnto both his extreames, both vnto niggardly tenacity, & prodigall profusion. They are contraries indeed, but as negatives merely, not in reall excesse of operative qualities, since the meane hath no excesse at all and is of another kinde from the extreames, and truly properly and immediatly comprehended vnder mediocrity, as his true and immediate kinde. As is said concerning the morall contraries, so may bee said of the mediocrity of temper in *Aurum potabile*. As it is temperate, it is in a sort contrary vnto those things that are intemperate, that is, it is in contradiction vnto his extreames contrary, but that doth not proue it in reall actiue force, or resistance of manifest qualities contrary. Thus where you should haue proued *Aurum potabile* chaulke, you goe about to produe it cheefe, yea and cheefe because chaulke. This is cheefe to choake a Daw, as saith the country prouerb. The case is alike: *Aurum potabile* is temperate, *Aurum potabile* is contrary, and therefore (say you) contrary because temperate. That you may hereafter in this matter reason more pertinently without such confusion, and may more distinctly therein apprehend your selfe, I will giue you some few obseruations. First, knowe what *Aristotle* saith concerning things temperate, *Qua ad mediocritatem redacta sunt, non amplius agunt, quippe ad ipsa sunt finem*, that is, things temperate in any manifest qualitie haue no reall action or resistance, because they haue already gained the end of their strife or opposition, which is perfection in temper. Touch the temper of your gold with this touch-stone. Secondly, remember that true and reall contraries doe extremely, or in an extreme degree or di-

C

stance,

stance, actually in manifest qualities, oppose each other with vehement resistance, *Mutuo se expellunt, maxime à se invicem distant*. Weigh your gold in this ballance. Thirdly, rub your memory, and call to minde, that contraries properly so called, are both contained vnder the same kinde or *genu contraria sunt sub eodem genere posita, ut Aristoteles de equalitatibus*. Here againe examine your gold, doth it now proue it selfe vnto reason, truely and really such a contrary, as according to nature, and ordinary course of nature, doth actually and immediately resist and oppose contrary distempers? Reason doth deny, and iust prooffe hath forsaken it. Ponder then and consider your trifling argumentation. Be ashamed of such shamefull juggling with God, with truth, with men. God doth see you, truth shall iudge you, and wise men shall laugh you to scorne. If knowingly you haue proposed it, you are an Impostor and deceiuer, if simply and vnadvisedly, the fault is lesse, but the follie and ignorance is more remarkeable and notorious. I might here marke (in way of corollary to conclude) your overplus of attributes, vnto the good temper of *Aurum potabile*. The vse and force of the manifest elementary qualities therein, haue beene proued (like it selfe) in the meane, and limited within a mediocrity. The occult properties doe immediatly issue from the specificall forme, vnto the better exertion * and conservation whereof the good temper doth onely giue the better vigation. For this cause (saith *Aristotle*) the bone is bone; the flesh, flesh; the muscles, muscles; the contemper of the Elements, or their temperate mixture, is not the cause, but some more diuine and excellent gift, or indowment of Nature, which notwithstanding requireth a due proportion of temper in elementary qualities to concurre therewith. Who is so madde as to imagine, that those seuerall distinct properties in Pearle, Amber, Corall, Bezar, and innumerable moe, are to bee attributed vnto their temper. There is a certaine fit proportion of temperature, necessary vnto every one of them, but it is their seuerall formes, and

* Temperamentum est quasi instrumentum for-
me ad conseruationem, sed non
est per se causa.
Scol. ex. 204. se. 2

and not the temper, which giueth vnto them their distinct beings and vses apart. Your praise therefore was ouer-flowingly vnadvised, that attributeth altogether vnto the adequation of temper in *Aurum potabile*, & so sparingly mentioneth, and silently omitteth the specificall forme, wherein more truly and properly consisteth the true worth thereof. Let vs now come to your third Reason.

The third Reason.

The 3. Reason entereth with the praises of *Aurum potabile*. It tempereth (saith Dr An) the distempers of the heart, which bring sicknesses and death it selfe. It communicateth temper and comfort vnto the heart, by which the heart doth defend it selfe, both from the distempers derived thereto from all other ill-disposed parts of the bodie, and also communicateth vnto all other parts howsoever affected, the communion and participation with it of his refreshing and strength. *Aurum potabile* possesseth many occult properties in nature. For further collaudations and powers therein, he transmitteth vs vnto his former Tractate, vnto classicall Authors, vnto *Arnoldus de villa nova* more particularly, and lastly turneth himselfe about againe, and returneth to relate his owne opinion, and there addeth, that it excelleth all other things in the most exquisite temper; that it is a thing incorruptible, either by water, or fire, or earth, and it is the image of terrene eternitie. That there is in it a double temper, an *Arithmetical*, and a *Geometrical*. Hee displayeth the difference betweene gold potable, and gold in the solid substance: as concerning the formall and agent qualities in the one, much more energeticall then in the other. He testifieth the familiarity, friendship, loue and sympathie betweene it and the heart, the incomparable power thereof in repairing the decayed *humidum radicale* vsually induced by the consuming secret fire of the lifes naturall heate, and the staying of, and retardation of the irresistible and fatall ingruence of old age. Thus swallowed with obliuion,

livion, he neuer draweth out or vnſheatheth his third argument at all, but preſumeth it ſufficient ſolely to haue obtruded the Crambe, of the ſoft and wearieſomely inculcated praises of *Aurum potabile*. Good Sir, though you extoll your *Aurum* with the tower of *Babel* to reach to the heauens, it will in the end notwithstanding, of the owne naturall accord, deſcend vnto the proper place. We will ſpend no time in making reply thereto, you cannot be ignorant, that euery vulgar Antidotarie or diſpenſatorie, doth afford laudatorie lectures, as liberally concerning multitudes of other medicines, as you doe of this. Euery Mountbanke in this kinde, will ſtare you out of countenance. Praises are windie bables. It is eaſie vpon a Mould-hill, to founde a Mountaine of vaine-glorious rearmes. View *Virgill* his *Culex* or *Gnat*. Your courſe *Genius* can neuer aſpire vnto that terſe, elegant, wittie, prettie contriuetment, poetickall ſweet ſtraine, wherewith he hath tuned, and moſt delightfully ſung the exuberant praiſe of that ſmall-creeping flye, or flying worme. How ingeniouſly doth he make the praises exceed the matter, and yet the matter no more then it ſelfe, the jeſt ſeeming ſerious, and the ſerious no jeſt. Read *Cornelius Agrippa de laude ſtultitia*, you ſhall ſee with how ſportiuſe a wit, or wittie ſport, he jeſteth with good earneſt, in extolling that quality, wherein thorow your whole Apologie you doe exceed and riot. Let praises therefore paſſe, you promiſed a third argument, we expect that, ſince praises are not proofes. Perhaps you will ſay, that you had come vnto your argument at laſt, if your memory had not met with a rubbe, which carried your byas out of the way. An abiect obiection forſooth, did take you aſide, and whiſpered in your eare, that *Aurum potabile* being a thing in manifeſt qualities, manifeſtly temperate, could not poſſibly, or in any true or ſound reaſon or judgment, produce or exerciſe any manifeſt operation. In ouer-zealous deſire of anſwere of the obiection, you caſt away the matter in hand vterly, and forgetting both your

your selfe and it, runne headlong into an old song, oft before chatteringly chaunted, *videlicet*, that *Aurum potabile* is temperate in qualities, and yet so excellling therein, that it is able to master, or quell any opposing or resisting contrary whatsoever. This is an vgly monster in reason or nature. If you had once sollidly proued this assertion, the hated repetition might be better digested, but in your proeses hether to so slightly trifling and performing shadowes, the grosnesse of your contradictions must needs beget a loathing of the ranknesse of such rawe learning. You doe not vnderstand what it is, *petere principium*, or to dispute *ex non concessis*, otherwise you might conceaue, how vnflauory it is vnto men learned, to heare you so oft and rudely harping vpon one and the same iarring string, and yet suppose that it is sufficient pleasing musicke. I will therefore in this your inculcation of the same former error, confute you likewise by referring you vnto my former confutation thereof in your second reason. Marke it well, and if you meane to make it your marke whereat to shoot your bolt, looke you misse it not, nor take it amisse, least as you haue in this your Apologie iniuriously quartred me, so in the next replication, I hang in so equall ballance, that your least want of waight shall not escape the seuerest censure. Your concluding here without premisses, meere vpon praises, your reasoning without reason, your iterated iugling of *Simile* vnto *Contrarium*, and *Contrarium* into *Simile*: of *Aurum potabile* sometimes into both, sometimes into neither, sometimes into either, I doe with equall reciprocation answere and not answere. In your second reason I answere the third, and therefore the third because the second. It is true, and not true; and therefore true because not true. And this is according vnto your excellent temper, and yet contrary, and therefore contrary because temper. Thus haue I answerably, or as fitteth in answere, toied with your toies, and put a tricke vpon your trickes, hoping as it is in me, only of your image and example, the representatiue; so it may bee

in your vse, as in my end instructiue, and that your owne folly in a third person, may better, & more vnpartially appeare vnto your selfe. If notwithstanding all this my care & paines you will not be reformed, I end with that of *Quintilius* in *Horace*.

Quin sine rivali teq; & tua solus amato.

Your selfe-loue be it nere so much

There's no competitour need grutch.

The fourth Reason.

Aurum potabile (saith our disputant) is an vniuersall medicine, in consideration of the nature of the sicke, or of the disease or sicknesse. For if the disease doth lie vpon the patient as a burthen, and the strength is not sufficient to beare or endure it vnto the end, what is here to be done? Whether is the strength to be maintained and cherished, that it may endure and beare the burthen, or to bee ouerthrowne, or perish by attempting to remoue the burthen? This is his wise propose to no purpose. What if it should bee granted vnto him that euery disease is a burthen which nature is not sufficient to endure, and that in such a case the strength of nature is to be altogether cherished and fostered, and not by any endeaour of remouall of her burthen to be iniured or oppressed? What will he inferre herevpon? It doth not follow from hence, *Ergo*, *Aurum potabile* is an vniuersall medicine, which he propoundeth as his intended conclusion. It only from hence can follow, or inferre, *ergo Aurum potabile*, in the proposed particular case may doe good. But hee frameth from his former discourse this consequence, or collection, forsooth that euery disease may bee mastered, or cured, through the strength of nature, by the helpe of Cordials. And from hence haply hee hopeth it may be with some likelihood conceaued and granted that *Aurum potabile* being a Cordiall, may bee hereby concluded an vniuersall medicine. This is farre fetched and about the bush. If we should bountifully, or rather prodigally

gally yeeld vnto him both the former propositions, yet doe they neither iointly nor apart inferre his conclusion, which notwithstanding, in them both he promised and propounded in the very first words of his reason. Thus therefore failing and wandering out of the way, at length hee borroweth the helpe of Mules to drawe him out of the mire of his sowlly confused, and inexplicite reason. As it falleth out (saith hee) with Mules that carry burthens, so doth it with the sicke. It is not fit alwaies to take of the burthen that they may feed. It is more trouble and hinderance indeed vnto the idle driuer (as in his owne experience the *Apologift* hath haply sometimes found) it is more trouble, I say, to the driuer, in feeding or refreshing his Mules, to take downe their packes or burthens, but if the poore Mules could speake, they would tell you from their owne manifest sense, that it were more ease and pleasure vnto them, to feed without the incumbrance of their loads vpon their backs in the *interim*. And common experience doth tell vs that burthens are vsually remooued from the traouelling or laboring beast, not onely when they goe daily vnto their rest, but vpon many other occasions. The *Apologift* compareth his sicke patients vnto Mules, but he vseth them worse, if hee tie them perpetually vnto their burthens, and tell them for their comforts, that *Aurum potabile* shall refresh them, and inable them to beare them still. No doubt but they had rather be rid of their burthens, then comforted to beare them. Every disease is not such a burthen as is impossible to be remoued, and in those kindes, they are not only made Mules, but Asses, that for *Aurum potabile* his sake will beare them still. Many diseases there are exceeding tolerance, and greater then can long be borne, if not either in part lightned, or lessened, or wholly remoued; and *Aurum potabile* cannot make them lesse. In both these cases, or kindes of diseases, *Aurum potabile* is of small vse. In the one, the burthen being wholly remoued, is of no vse at all. In the other, vntill the burthen be otherwise remoued, it can

can be onely a comfort or reliefe in the misery, but no reliefe from the misery. This, all Physitians know to be vndoubted in their patients, howloeuver Groomes doe practise in their mules. There is a *plethora ad vasa*, and a *plethora ad vires*. The first is a weight or burthen so farre about measure, that the vessell cannot oft hold it without danger of breaking. The other exceedeth not the capacitie of the continent vessels, but is more then the strength can tolerate, except in some part vnlabeled. The like may be said of *Cacochymia*, or excesse of vitious humors out of the vessels. All these sorts of burthens are common in most diseases. In all these it is better to be deliuered from their incumbrance and oppression, then to bee comforted and refreshed to beare their load. It is true, where it is not possible to remoue them securely with any safety, there it remaineth onely vnto confirmation and comfortation of the strength with more ease to endure them. But this is not an vsuall or ordinarie condition in all, or most diseases. In many diseases the cause remouable being remoued, health doth follow spontaneously, and vntill it be remoued, there can be otherwise no possibilitie thereof. In many diseases it is impossible to remoue the cause, and that remaining, there is no possibilitie in Cordials, or any other meanes to cure them. Where they may be remoued, shall *Aurum potabile* perswade to keepe them? Where they are not to be remoued, can *Aurum potabile* be esteemed any more then a Palliative, a Flatterer, a Juggler, a Colner of opinion or paine for a time? It is a wonder to see how these drivers of Mules suppose the world a generation of fooles, and studie to beget and multiplie (as they suppose) among asses soles, for the propagation of their vaine-glorious heresie, and grand imposture. Wee haue not hetherto found the least weight or worth in any one reason. This last reason offered in forme of a question (as is his mysticall guilefull maner in them all) is for want of good delivery, so deformed and disfigured, that it can hardly be reduced into any forme or figure of right dispute, or the vnumerable indefinites

definities thereof be fashioned into any moode or measure, that may containe his promised purpose in any sort. It is far more easie to driue one of his Mules into a pinfold, then to drawe him into a Syllogisme that may hold him within his lists. Let vs notwithstanding, with best fauour and aduantage vnto himselfe that is possible, thus fashion for him his confused Chaos of dispute, into some shape of likely reason. Thus happily he may most fairely argue. If some Cordialls are necessary in all diseases, and *Aurum potabile* containe in it selfe the vse and vertue of all Cordialls, then is it an vniuersall medicine in all diseases. But some Cordialls are necessary in all diseases, *Ergo*, *Aurum potabile* is an vniuersall medicine.

We will grant that some Cordialls are necessary in all diseases in respect of the due care of natures preservation, but we will deny that all Cordialls are necessary in all diseases, or for all different vses, or for all seasons in any disease. We deny also that *Aurum potabile* is any such Cordiall wherem is comprehended the vertue and power of all Cordialls. These points remaine still to bee proued as at the first beginning. Vntill therefore the *Apologist* haue first manifestly proued them, we doe aske the good behauiour against this trifling and brabbling intrusion vpon a common and vniuersall right, for which he hetherto hath not, or euer can shew any good euidence. It fitteth not a man reputed learned, so oft to affirme that he doth not demonstrate, nor so oft to iterate and inculcate that thing, which irresistibly and inuincibly he hath not cleerely founded vpon scientificall grounds. He that is herein defectiue, is no better then a babler, a pratler, a ratter, *Homo in verba proiectus locustuleius blatero*, saith Gellius, Noct. Attic lib. 1. It is not the sound of words (saith the same Author in the same place) it is not the sound of words, but the profunditie of the sententious, and pithie thought, that is true science and learning, *Non sonus habitusq; vocis, sed sententiarum penetratio: conceptuum altitudo*. And this vndoubtedly of your whole Apologie, as well as of this your fourth

D

[Argument]

Argumentation is most true: It is full of great words & bubbling seeming reasons, but it is seasoned with little true and sound reason. As therefore *Catullus* saith of *Quintia*,

Nulla in tam magno est corpore mica salis.

No eye can spie in that bulks space

One iot of sweet or comely grace.

So may I iustly conclude of your grand Apology. If you doe haply like my owne poetrie rather then that is borrowed, I may thus truely say of your whole worke,

Verborum ingentem circulum miramur, & vsq̃

Verbosum verbis nil nisi verba dare.

We view a wordy world of charter,

All words, no word vnto the matter.

The fift Reason.

Aurum potabile, saith our disputant, doth open obstructions, which are the causes of infinite diseases. From this proposition he imagineth the conclusion must issue irresistibly, *Ergo*, *Aurum potabile* is an vniuersall medicine. If our bountie should extend to grant all, it proueth no more vniuersalitie in *Aurum potabile* then is vsuall vnto other deoppilatiues or openers of obstructions. But hereto hee doth promptly reply, that there are no other deoppilatiues, either so effectual as this, or so permanent or certaine in their effects, or so little disquieting nature in their operations, or after their vse leauing behind them so small euill relique, or remaining inconuenience, nor that are so easie or pleasant to take. Our experience of your perpetuall want and insufficiencie in euery prooffe or reason of your assertions, confidently by you notwithstanding promised in the former part of the Treatise, and as yet in nothing performed, doth warrant vs to deny vnto you common credit, vntill you haue, or can by some merit exceeding all exception, vanquish & extort our discreet beleefe. Your partiall proiects or reports of your owne experience, we knowe not to be inuiolate decrees. I haue oft seene
long

long continuations, and knotty obstructions with as much pleasure and expedition (as any patient can hope or thinke) enodate and dissolued. They haue neuer againe returned, nor the remedies in that worke imploied, beene stained with the least suspition of either mixing with the cure, or leauing after the cure the least doubt or questioned imputation. Concerning the pleasure and facilitie in their taking, there was neuer quarrell heard, & the sound of praise hath oft awaked envy, and after driuen her with furie into an Applecticke amazed silence. For this therefore your felonie and robbing of al men and medicines of their vndoubted rights, your deserued suspension in euery sound iudgement, cannot bee auoided, except you can read like a Clarke, farre better then hetherto it seemeth you haue done. Read then the histories of all times and ages past, wherein *Aurum potabile* being vnknowne, excellent counsells haue produced admirable cures in al kindes of diseases. Read any practiser of note or celebritie in any age, or time, and you shall therein read (if you can read with iudgement) your owne iniurious insolence and vnrighteous presumption. But (say you) there is an inexplicable diuinitie in the temper that giueth vnto *Aurum potabile*, the incomparable preheminance. If this be true, then first soundly refute the former confutation thereof, and next salue the present contradiction of your selfe, in your professed practise. As you doe affirme in this place concerning *Lullius* his custome, so doe you in your testimonies, and elsewhere acknowledge concerning your owne, that you mixe your *Aurum potabile* sometimes with *Cichory* water, sometime with wine. If your *Aurum potabile* be in it selfe sufficient both to coole & heat, (as elsewhere you affirme) what vse then is there of *Cichory* water to coole, or of wine for warmth, or comfort? Either your owne action doth stab your assertion with the lye, or your assertion pronounceth your action needlesse or vaine. This is your true temper through euery veine and pulse of your former worke, namely to pronounce contraries, and yet

affirme them to be all truths. And thus is your last reason detected, as your first, to be the liuely and perfect image, and picture of your most imperfect selfe, of whom I may truly say as *Marshall of Thais*,

*Cum bene se totam per fraudes mille putavit,
Omnia cum fecit, Thaida Thais olet.*

Thais by wiles doth plot that she
(Though *Thais*) yet no *Thais* seeme to be.
When musk-like most perfumed she is,
All fumes orefumeth still *Thais*.

Through your secure triumph in so many your cunning covers, adulterate colours painted, adequate complexion & counterfeit guilt of golden temper, notwithstanding is perfectly sented your fained worth by the proper ill saour in it selfe. It remaineth now only and alone to consider your inconsiderate proposing of an obiection against your selfe, and therein blindly leauing your selfe intangled. *Antum porabile* (say you) page 11. latine Copie, being a Cordiall (for so now you confesse it in your lethargie of the former vniuersalitie) being properly a Cordiall (say you) how can it alone bee sufficient vnto the necessary euacuation of the superfluous or oppressing load of humors in the body. The immediat continet & antecedent causes of diseases remaining within (say you again) health is scarcely, or not at all to be hoped merely to follow vpo Cordials. Vpon the precedent grounds you conclude, that if the nature of the sick & of the vniuersal medicine be furthered & helped by some gentle purge, so much the rather & the sooner shall the naturall strength & the propulsion of the disease succeed. Now let the Reader behold. *Antib* against *Antib*. In the very next words immediatly following the former in the Latine copy thus he addeth. Notwithstanding (saith he) if this come not to passe. i. that the nature of the sick, & of the vniuersal medicine, be not helped or furthered by purging in due consideration of reason, Nature will finde a weanes, & way for her selfe better then the Physici-

an, who is not Nature's master, but Minister & helper. For the Physitian (saith he) in all diseases ought thither to direct all his evacuations, where nature doth regularly and critically intend them. How now will *Anthony* satisfie and answer *Anthony*? *Anthony* first said, that without purging or evacuation of the immediate continent and antecedent causes of diseases, (which is the proper, ordinarie, and vsuall office, skill, & direction of the Physitian) health could hardly, scarcely, or hopefully follow. Now lastly, *Anthony* againe saith, that Nature without the Physitian, will better finde helpe and meanes for her selfe. The cause of this difference betweene *Anthony* and himselfe, is the want of right distinction. That therefore I may mediate betweene his meaning and himselfe, I will thus helpe him to distinguish. Nature is to be considered two wayes: The first way is as she worketh regularly, perfectly, or sufficiently, and there the Physitian is solely to imitate Nature, and to be directed by her, and her minister, & and no master. The second way is, as Nature irregularly, inconveniently, or imperfectly worketh, and then and there must the Physitian be her director, master, commander, and orderer. This may be manifestly proued out of *Hippocrates Aph. 20. 21. 22. lib. 1*. If beside rule and reason, example & instance be demanded in way of illustration, we might be infinite herein, but one or two are no lesse sufficient then a multitude. In the scorching flame, and furious fire of an exquisite peracute, or perperacute pleuresie, phrensie, *Angina Peripneumonia*, *Synochus*, and diuers other like, if Nature demonstrate her selfe compleatly, and effectually able to vent sufficiently, or competently by any prompt or convenient naturall passage, the fierie smoake and fume of the boiling veines, menacing her suffocation, then is there no vse but an abuse in any vse of Physicke or Physitian. But if Nature in her strength fundamentally quail, by the oppression of her enemy, the disease in the quantitie of the humor, and be beyond the extent of her durance or toleration grieued, though the cordiall

may flatter or ease for a miserable time, the Physitian must then either enable or helpe Nature, in her selfe helplessse, or she must perish remedilessse. This is vsually obserued, when ordinarily and ofr, the Physitian is manifestly seene to recall the yeelding ghost, against the before irresistibile impediments, and incumbrances of Nature in her selfe. Doth not the Physitian oft and vsually by giuing a vent solely vnto the blood & veines, as is before said, immediately thereby re-viue and reduce Nature, before this happie succour and supply, eternally and vnrecouerably sinking? In these like cases, Nature hauing no power in her selfe, while the oppression & invincible burthen remaineth vpon her, the life or benefit of any the most excellent Cordials, necessarily do perish with her. But let the Physitian lend his hand to remoue the oppressor, & the oppressed is often seene able either to raise & comfort it selfe, or at least to receiue comfort & refreshing from without, which before was offered in vaine vnto her, in her insusceptibilitie thereof. For this cause saith *Galen*, *Mirum est quomodo se abijcit Natura, cum quod tentat, excludere nequeat*. It is a wonder (saith he) how Nature is dejected, and how shee as it were despairing, casteth away all hope or care of her selfe, when being ouer-loaded beyond her strength, she attempteth by any kinde of evacuation, or excretion, to cast her burthen off, and cannot. There is no man so stupid, as to thinke that in these cases there is any hope in Cordials, since they cannot giue vnto Nature strength aboue her strength, and Nature to beare burthens importable, intollerable, and impossible vnto her. That vsually such burthens doe fall vpon Nature, euery mans eye and daylie experience doth behold. And thus it is made manifest, how in many diseases, Nature absolutely must perish, and cannot subsist without the Physitians hand or helpe, by due evacuations to remoue her oppressions, which exceed the extent of her vtmost power and strength to endure, beare, or resist. Although therefore sometimes Nature is alone, and by her selfe, able
perfectlie

perfectly to enodate her owne health and recovery. And although the Physitian, when Nature is not able of her selfe, doth and ought to helpe and assist her, by the imitation and direction of her owne course and custome in her owne regular and perfect workes, yet simply, generally, absolutely, and without distinction to pronounce, that Nature is better able to helpe her selfe without the Physitian, is a palpable testimonie of inconsideratnesse, confusion, and ignorance of vnderstanding. And this hath bene the common custome of the Apologist, thorow the whole Apologie, in all pates and places thereof without difference or distinction, from a raw and vndigested knowledge and learning, perpetually belching extreamely contraries. Now last of all, that he may make vp all his creeping, shifting, and starting holes and evasions, he dwelleth vp with the vntempered mortar of *Raymundus Lullius*, his learning and authoritie concerning *Arcanum Philosophicum*, which he interpreteth to be an vniuersall medicine, & either the very same, or very like vnto his *Aurum potabile*, because they are both (saith he) propagating gold, or propagated from gold. We doubt not but as gold hath propagated your *Aurum potabile*, so in your owne good feeling & sense, your *Aurum potabile* doth propagate gold. Nay, we will grant it possible, that as into *Aqua menstrualis*, it gently and slowly glideth, so it may happily runne backe againe amaine in solid substance, into the devouring Ocean of your purse. If we should freely grant thus much, yet will it propagate no direct eviction, that *Arcanum Philosophicum* is your *Aurum potabile*, or vniuersall medicine, since you doe but guesse and coniecture at it, although you pronounce, as if your guesse were authority, or sufficient reason. The dee praises which you inferre of *Raymundus Lullius*, beget in me no indignation. I will onely recite whar a learned man with wittie gravitie in Poesie hath taxed, concerning his vnprofitable studies and labour in curiosities, and especially about the Philosophers stone;

Duo

COTTA contra ANTONIVM

*Dum lapidem quaris (Lulli) quem querere nullus
Profuit, haud Lullus, sed mihi nullus eris,*

If Lully dully seeke that stone,
Which neuer could nor can be knowne;
Then no man needes must Lully be,
Since no man nothing seekes to see:

How oft *Anthony* hath lost *Anthony* in his former Apologizing worke, perpetually tautologizing, sometimes contradicting and denying himselfe, sometimes in the cloudes & mistes of his owne inexplicat meaning, hiding himselfe euen from himselfe, and sometimes appearing contrarie and opposite vnto himselfe, and euer vnchangeable changeable from himselfe, vnto the diligent and iudicious Reader, hath not beene obscure to obserue. I will now leaue him with his friend *Lullius*, for his better institution and instruction, and now taking my leaue, thus part with the first part of his Apologie. I will onely in one Dislicke of my owne suddaine Muse, friendly warne him, that he is espied:

Disimulas qui sis, dum nolis quem scis haberi.

Scimus at hoc, nec enim quem simules, simul es.

* A man is properly saide to resemble that is not, & to dissemble that which is, as if it were not. *Simulamus esse que non sunt, inquit Cicero. Disimulamus non esse que sunt. Sic Virg. Dissimulare etiam sperasti perfide tantum posse nefas?*

Skil'd are you to * resemble faire,
And to dissemble that you are.
But you can not be, well we know,
Your selfe, and that you would seeme too.

CAP. III.

THus carried with a prosperous gale, and willing sail, we are at length arrived vpon the margin or skirts of your second part of the Apologie. In your very first entrance you complaine of the indocilitie and incredulitie of men, concerning your doctrine of the vniuersall medicine. Although you haue (as you say) perswaded, yet can you not perswade. Certainly you perswade your selfe of your selfe too well, and therefore of others so ill. See whether you can
see

see no fault in your selfe, and your owne perswasions in the first passed part of your Apologie. You shall there finde mee your friend to helpe you therein. As there, so in the second part you boast of reason and experience. Your reasons are short, as you confesse, as I will declare, and as all men may see. In your experiences (which really and indeed are rather other mens testimonies) you abound. So it befitteth him who wanteth true reason and iudgment, and buildeth vpon such inartificiall arguments, meerely arising from the fancies and sense of distressed patients, transported vsually by their affliction, most seldome by reason and true iudgment guided. You tell vs, let the envious barke, and say that your gold is no gold: but this you say is more certaine, then that is most certaine, that a medicine an hundreth times more precious then gold, is by you out of gold deduced. If your prooffe heereof bee onely equall vnto that which formerly with the same titles and termes you have exalted, and falsely dignified, it is lesse then nothing, since out of nothing cannot issue any thing. We will now attend how according to your promise, you doe proue your selfe master and maker of the genuine, true and no counterfeite *Aurum potabile*. Vnto this purpose you produce three reasons. The first is this, That medicine which is made of gold, dissolued without corrosiues into a substance or consistence, like hony potable, easily dissolued in any liquor, is the most excellent medicine liquor, & true vndoubted *Aurum potabile*. This is the Maior, the Minor followeth. But (say you) my medicine is such, namely gold dissolued without Corrosiues, into a substance or consistence, like hony potable, easily dissolued in any liquor: Ergo. my medicine is the true *Aurum potabile*. We deny your Minor, & expect it by you proved. In stead of thee expected prooffe: you tell vs that you haue formerly demonstrated it in a former treatise, and referre vs thereto. In that treatise, according to my promise in the beginning, I must remit you vnto those learned men, who haue there, and for that already taken you into

their handling. I will therefore onely make a scrutiny and scrutiny of those your reasons and proofes, which I doe find here. In your Minor you say, that your medicine is gold, dissolved without Corrosives. This I do denie, and you cannot prove it, except you make your concealed *Aqua Menstrualis* knowne, I will not credit you, but that there are Corrosive vertues and powers therein. Except therefore you do make knowne that your grand secret, your *retum scire*, & *secrarium*, your argument and prooffe is for all hope of progresse, lost and drowned in your *Aqua Menstrualis*. And there we leave your first prooffe, cowardly hiding it selfe. I need not tell you, that *Aurum potabile*, per aquam fortem, per fundam compositionem, solutum aquis regis, is reproved & damned of Chymicks the selves. That that *Aurum potabile*, which is *debito modo & comprobata sapientia* is knowne unto you, you doe not make knowne unto vs, but leave it obscured and sunk in the puddle of your menstruall water. We come unto your second prooffe, by which you would convince, that your universall medicine is the true *Aurum potabile*. The medicine, say you, which have the genuine, proper, and inseparable effects of *Aurum potabile*, is to be taken and esteemed the same. But your universall medicine hath those universal and solely proper effects of *Aurum potabile*, Erga it is the same. We denie not your Maior from the immediate and proper effects, unto the true immediate cause, the sequel is most certaine and necessary. Your Minor we doubt and thinke false, and therefore we urge and require your prooffe and manifestation thereof. But you homely and plainly tell vs, that your medicine hath given and yielded sufficient evidences, testimonies, and effects, only worthis *Aurum potabile*. And thus except we will take your bare word and credit therein, or stay for further prooffe out of your succeeding testimonies, the promised present prooffe is not performed. Your third prooffe is taken out of the admirable and wonderfull manner, falling out in the workmanship of your *Aurum potabile*, that is the permanent
and

and perfect dissolution thereof, the aſcent in an exceeding red
 ſhape or forme by the *Alambique*. When wee haue ſcene the
 Gold in ſolid ſubſtance firſt put into the *Alambique*, and after
 without fraud cloſed therein; laſtly, aſcending in the mentio-
 ned forme, and withall doe know your *Aqua menſtrualis*, we
 are then * and not before, in any reaſon or equitie, tyed to take * *Chryſoſtomi dicitur*
 your report in your owne cauſe. Thus you ſee how you per- *poſſunt alijs me-*
 ſwade your ſelfe too well of your ſelfe. You thinke better of *tallis qualitates*
 your credit then it is, and truſting thereto overmuch, your laſt *accidentarias*
 prooſe is as the firſt and ſecond, voide and annihilate. But you *auri veri, coo-*
 reply, that you haue many learned Phyſitians, eye-witneſſes *rem, duritiem,*
 of this your experience. We anſwere and oppoſe your owne *pondus &c. Ef-*
 confeſſion, viz. that your *Aqua menſtrualis* is knowne vnto *ſentiales non poſ-*
 no man. If no man know it but your ſelfe, then no man but *ſunt, nempe cra-*
 your ſelfe can ſatiſſie vs, whether there be therein any corro- *ſum formam, pro-*
 ſiue power or vertue, and (as we ſaid before) we are reſolued *prietates Riolan.*
 not to credit you. Therefore your laſt prooſe or argument is
 diſſolued, and with the former voide. Thus haue you by force
 and argument gained nothing. Let vs now familiarly, yet ſe-
 riouſly, conferre together. Suppoſe we ſhould yeeld vnto you
 the honour of poſſeſſing, and the prerogative of the firſt in-
 uenting and finding out of *Harmonia*. You cannot ther-
 by proue your ſelfe more generally learned, or more truly
 honeſt, both which, are more chiefly and mainly required in
 euery man, in euery facultie. Generall learning or knowledge
 conſiſteth not in any one particular alone. As for honeſtie,
 your preſumption is the vnlimited, and fo vniuerſall mono-
 polie of your medicine, not vſually tolerated or allowed in a
 common-weale, and your reſerued & concealed privat gaine
 therein, doe miniſter iuſt occaſion and matter to * ſuſpect * *Si medicus pa-*
 you. In your third prooſe, you ſeeme to praiſe your ſelfe by *ret remedia do-*
 the way of anſwere to an objection, for your communicating *miſue, exigit ſi*
 vnto many, ſo excellent a medicine, that ſhould not be made *placet? centum*
 (ſay you) ſo common. And you ſay, that like the ſunne it is *aut mille aureos*
 nothing leſſe precious, becauſe the ſhining glorie & brightnes *quis precio ſta-*
tuet modum? Riol.

is communicated vnto all. It is true indeed, your *Aurum potabile* is nothing lesse precious for the communication, but it may be happily lesse communicable for the price. I would thinke your comparison not to hold in the sunne so fitly, as in the moone, since your communication is nothing so cleare, nothing so free or bright, but dimme and clouded in much darknes. You shine not but in part, not fully; the beames of *aqua menstrualis* altogether eclipsed. Neither doe you shine *gratis*. Deale plainly and vprightly. If your communication thereof be honest, without extortion therein, without robbing and spoyle, without deceit, ingeniously, apertly, freely communicate the whole preparation, that other men may know as well as your selfe, what errors and abuses there are hidden secret in that reserued warriish and mensstruall orbe or aspect. It is not sufficient for you to say, that you haue by the grace and gift of God obtained the secret of secrets, the soie Iewell of Art and Nature, but other men must know that you came truely and honestly vnto it; as also, that honestly and truely you vse it. Otherwise there ought no more thereof remaine with you, but the punishment of your fault and sinne therein. Learne of *Esops* cock, he found a Gemme, you know where, and you know how. *Dum vertit stercorarium offendit gemmam*, saith the fable. He stirred vp the muck-hill, and found a gemme. It added nothing vnto his worth, yet he shewed a more honest affection then you, he made no profit of his good hap, he wished it freely vnto the Gold-smith. You crow lowder, and make more cackle, but you are nothing so ingenuous. You sell the grace and gifts, which you say, God hath giuen vnto you, & after such a rate & proportion, as no man knoweth but your selfe. And thus indeed you communicate it vnto euery man, but the truly golden sup or sap therein, no man tasteth but your selfe. Thus farre we haue launched into the depth, & haue sounded & fadomed the profundity of your proofes, both in the 1 and 2 part of your Apologie. We will now cast anchor a while, & prepare and re-
pare

**Magistratus in publicum consiliis, ut sciatur que medicamenta prescribunt Medici, ut publice fiant & examinentur. Libanius in Grammaticis.*

paire our tackle, that with prosperous winds, & fresh gales, we may also giue a new charge vpon your testimonies. As you formerly in your reasons & arguments, professed your selfe a Champion of truth; and it hath solely proued a guilefull shadow of truth, seruing only vnto your commodity & benefit. So in the preface vnto your testimonies also you now promise that you will publish no letter or testimonies vnto any mans disgrace; but how false and dissembling your promise and purpose is herein, let all men iudge, who may manifestly behold how iniuriously and scandalously many of your testimonies make a footstooke and ladder of other mens names & depraued worth, that thereby your golden medicine may clime vnto the vsurped top and height of supremacy. It is a wonder how so sodainly you are start vp so learned, so famous, so brauingly audacious, since (as it is well vnderstood) not not many yeares since dispaireing of thriving by your learning, you became a Traffiquer, or trader in woolls, or cloath, a long time together. Is it possible that you can so swiftly lay aside your Mechanicke thoughts, and so proudly and daringly, not only encounter, but triumph vpon learned men, your selfe so late so obscure and despicate in your owne eyes? I will not say with the Poet, *Quid Domini facient?* But good St tell me;

What shall your grand Theophrasts doe,

If wooll packs coniure thus in you?

The insolence is vnmeasurable in so meane a Philosopher, as you haue proued your selfe, and therefore iust indignation doth afford you no better nor other answer but this contempt.

CAP. IIIL

WE are now come to buckle with your testimonies. First, I will make manifest that they are all ingenerall of no validitie, to proue the worthinesse

ness of authorization in your *Aurum potabile*. Secondly, I will proue and manifest that some of your testimonies are knowne vnto my selfe to be false, and other some in all possible reason apertly impossible. Thirdly, I will produce testimonies concerning other medicines in their worth and successe, nothing inferiour to your testimonies of *Aurum potabile*, and for the most part in the same kindes. Lastly, I will oppose vnto your testimonies blazed in honour of *Aurum potabile*, such counter-testimonies, as shall sound as much in dishonour. First, for the invaliditie in generall of your testimonies, and iointly they are all defectiue in one of these two kindes. Some are directly false. All the rest witnesse no more but the felicitie, good successe, and happy issues and euents of your medicine, which is no sufficient or compleat satisfaction for the authoritie, lawfulnessse, or allowance of your medicine. Many diseases haue beene by sleight meanes prictently guided, admirably cured. Many diseases likewise haue beene cured by chance, when all humane helpe hath vtterly beene dispaired. I did my selfe knowe a Gentleman cured of a long and Cronicall head-ake and giddinesse, by a rude blowe with a staffe vpon his head, plentifully causing him to bleed, with great danger of his life. I knewe another by taking ratsbane vnwillingly from a poyser, dispatched of an inueterate and incurable french poxe, many yeares before settled in his bones all vsfull helpe in that kinde wearied, and a long time made frustrate. I haue read an history of a woman, who being wearied with her husbands long and chargeable sicknesse (thinking therby to dispatch him of his misery) gaue him the powder of a Toad, whereby he was presently recovered. I doe read of another woman in whom the dropsie had ouergrown the reuocation thereof by any ordinary course, at length she chanced from an high place to fall, and hitting her belly vpon a sharpe stone, it made way and passage for the hidropicall water, and the woman was thereby deliuered. These good issues or euents, doe not commend these medicines, or their vse,

vse, nor for that cause can give them a supremacy or principalitie above all others. Neither can the multitude of testimonies, or reports of their admirable successes iustifie their prescriptions. If the testimonies of good euents, or issues were sufficient, the hardie *Empericks*, the *Magicians*, and *Impostors* would proue the most excellent Physicians, who in all ages haue abounded, the one with wonderous, the other with supernaturall and miraculous successes. Concerning the one I haue knowne my selfe (and it is not difficult at this day to produce innumerable knowne witnesses of the best worth & estimation, both in Northampton shire, and in other Counties) I haue knowne diuers practisers in this kinde, who with certaine secret words, crossed Naplins, & the like, haue oft and vsually found good success in desperate diseases, when Art hath giuen place, or could not preuaile. Concerning the multitude of testimonies, touching good issues in impostures, and deceitfull curations, in regard both of the honour and eminence of personages, it would bee tedious and scandalous to write. *Rogmald Scot* doth fulfill more then measure in this kinde in his discovery. How easie it is also to gaine fame and a high name among vulgars, let Tobacco vaunt and boast it selfe. In his first arriual into this kingdom, there was scarce one mouth which did not open in his praise, & all diseases did quake at his feareful rumour, whiles it menaced their generall ruine and exile from men. The diseases which it was then said to haue cured, were infinite, and administred admirable matter of laughter in this kinde. Our late Wellingborough well had in a short time gained for every drop thereof almost a flood of praises. No man departed from thence vncured. *Aurum potabile* doth now play the same descant at an higher rate, but cannot straine vnto an higher note, then the harmonious applause and noise of that wells praise as long as the musicke lasted. I might abound in many more, and in more then too many examples in these kindes. These sodaine glorious puffs of praises howsoeuer

imen full of wonder & easily blasted with admiration they
 obtaine a violent obsession of their vulgar opinions, wise
 men are more slowly surpris'd with such rash incursions of
 vaine credulitie and selfe conceit. These considerations well
 weighed how can you expect it to be your vniuersall medi-
 cine esteemed worthy authorization or to bee pure and vn-
 counterfeit merely in respect of his fame, spreading renowne,
 and common voice, or in regard of the glorious ostentation
 of happy and successfull issues alone amongst men, who know
 not, nor can acknowledge, or take notice of the reason, work-
 manship, and composition thereof, and thence assure them-
 selues of the due and right accommodation. No truly adui-
 sed Phisitian can thinke either the credit of testimonies in the
 successfull events, or another mans experience and informati-
 on equall or equiuallent vnto his owne knowledge, since eu-
 ery iudicious Phisitian for his owne iustification in all his vp-
 right actions, ought in himselfe, and not in another, to knowe
 the temper and constitution of all things, which he shall law-
 fully apply or vse; and to examine seriously and duly, how it
 consenteth first generally with allowance of reason, and also
 is proportioned to his particular. Thus euery honest and vp-
 right Artist is bound, and will be ready to giue account of
 all his actions in euery circumstance, and in each particular.
 It is not the good issue or event of a medicine, that doth or
 can alone commend a Phisitian, but his owne precise know-
 ledge of the anatomic thereof, guided and gouerned by rule
 and likely reason vnto the likely issue. He is an Idiot or foole
 that meerey iudgeth by events. That Phisitian therefore
 doth not answere his dutie and required worth, who led like
 a blinde ignorant by the opinion of another man, and not
 knowing himselfe the nature and qualitie of a medicine, doth
 traditionally at a second hand, and vpon anothers commen-
 dation prescribe it. He that applaudeth himselfe herein, how-
 soeuer in his owne golden opinion, prowd of a gay new
 knowledge, he supposeth that he out-strippeth other meane-
 wits

wits, and how soeuer with glittering shadowes he may for a time amaze vniudging men, yet vnto him, who is substantially and truly wise, and can discerne the miraculous illusions, which rash lightnesse is able to worke in common braines, he shall cleerely appeare through a faire superficiall shew without, a substantiall foole within. How can you then alone, above, or beyound reason, challenge a prerogatiue of imposing your *Aurum* vpon other Phisicians, or how can you iustly blame them if they be wary in trusting it, while vnkowne vnto them? If you haue obtained such a secret, you that knowe it, may knowingly vse it, they that knowe it not, may be iustly doubtfull; since where is not knowledge must and ought be doubt. If therefore you will ingeniously make your secret knowne, then they that knowe it with you, may iudiciously vse it, and iustifie it with you. If you will keepe it niggardly vnto your selfe, or dare not shew it, as therein only holding your priuilege or monopolized gaine for your owne base commoditie, then enioy it your selfe, and vnderstanding it your selfe, commend it your selfe, but arrogate therein not too much to your selfe, nor derogate in the pride of one instrument from the whole excellency of all good workmanship, as if all art were now lately coniuered within the circuit of *Aurum potabile*. Knowe God your selfe and others as wel as your selfe, yea to be not only in many things equall, but better then your selfe; though in this one thing haply you had or could evidently proue your deseruing beyond the ordinary measure of all desert. Looke not to build your owne true worth vpon others testimonies of your medicine. There are other more true testimonies and vndoubted euidences of true worth, then are to be seene in the excellencies of a dead instrument; the true liuelyhood and perfection whereof, consisteth in the prudence, guidance, and government of the learned Phisician. Your vniuersall and generall medicine, can be but a materiall and sublunary body: but the discreet and artificiall accommodation thereof, is a spiri-

tuall vertue, and power of the soule. In the better part thereof all other Philistians participate with you, yea you cannot deny that many exceed you. How dare you then so much adore and worship a senselesse and earthly instrument, as in the ouerflowing praise thereof, to drowne the true praises, which God aboue and beyond it hath giuen to his owne gifts graces and heavenly endowments of true science, prudence, sagacity, and iudgement, which hee hath ordained to rule, guid, order, and dispose the right dispensation of all such outward meanes, and instruments of what excellency soeuer. Contract then your swelling pride in so small a merit. Let it not so ranckly ouerflowe the banks of modesty and reason. I see among your testimonies the names of some honorable, and worthy personages, and I may, and doe iustly suspect, that many of their priuate letters are published without their consent and priuie. I there meet also the names of diuers men of eminent learning and wisdom; and therefore it doth induce me to perswade my selfe that you haue beene ouerbold to subscribe them, when I compare with their worth & grauitie, your intolerable ridiculous arrogancie in an vnknowne fabrication, which when knowne (for ought is as is yet knowne) may hereafter proue a trifle, if not worse. I doe not say so, but if it be so, trust not too much vnto praises, which consist in others gift and prodigalitie, but in true vertue, standing by it selfe. I doubt it not, nor thinke it impossible, that some of your inserted letters are permitted by the Authors in dirision of your boundlesse insolency, if with their allowance printed.

Vt qui conducti plorant in funere dicunt

Et faciunt prope plura dolentibus ex animo, sic

Derisor vero plus laudatore moretur. Horac.

As he that hired is to mourne

To counterfeit a true forlorne,

Doth shewre more teares and sigh more deepe,

Then he whose breast doth inly weepe.

So

So a close scorne swells most of all

In praises Hyperbolicall.

Let me then conclude, if your vniuersall medicine had traueled through as many guts, as Mr *Coriats* shooes haue trampled Countries, it could not returne laded with more *worthie praises, nor more praises of worthies. Your merits are equall, and therefore your praises may well be equalled. He and only he with one paire of shooes, or fantals (a peerelesse paire and neuer pared) hath troden out the vnspaced spaces of this worlds vniuerse. You, and you alone, with one alone medicine, yea, with one alone, and one your owne, doe cure all the wide worlds maladies. As therefore the Poet doth determine betweene the two Shepheards, contending for the waged heiffer; so may we iustly say, or rather sing, concerning your freind *Odcombe*, and your selfe,

* See the Odcombe banquet.

Vitula tu dignus & hic.

You both deserue nor part, nor halfe,

But each apart to haue the calfe.

Is it possible so many Worthies (if not in iest) should with such amazed wonderment spend so many immoderate prayes in a matter out of the element of their owne skill, onely vpon good successes, or issues by your selfe conceaued, without true knowledge of the cause or reason, which onely discerneth and putteth iust difference betweene an apparant good, and an appearing only? We can not thinke so vnworthily of men so worthy. We may rather with good manners impute it vnto your owne well knowne vaine glorious corrupting, or straining of their facility.

CAP. V.

THus much in generall, concerning the defection of all your testimonies for the prooffe of worthinesse in your *Aurum potabile*, to be authorized, allowed and approved.

approved. Now I descend from the insufficiency of all vnto the falshood of some. I will beginne with that trinity of letters first marching in the Apologie the three first domestical testimonies. The maine end and scope in them is the praise of *Aurum potabile*, vnto whose worship is sacrificed Dr C. his vniust slander and reproach. The partiall arrogating vnto the one, and iniurious derogating from the other, I will now make euident for the honour and vendication of truth. I will not, according vnto the *Apologist* his example, be ouer busie to entermeddle with men, and matters out of my own knowledge, nor rashly and inconsiderately to precipitate my selfe into particular quarrels, the subiect, the circumstance, the occasion, and persons vnknowne, as in the three first domestick testimonies he hath done. I doe therefore omit all other testimonies, and will only vndertake those, whose authors and matter is knowne vnto my selfe, by the errors and mistaking thereiu detected, displaying the likelyhood, contingency, and possibility of the same defects, and insufficiency in many, if not in most, or all the rest.

The first domestickall testimony is this.

Worthy and learned friend, I write vnto you later then I intended, because I thought it not fit to deliuer my opinion before manifold experience made in a matter of such worth and consequence. *Experimentum fallax*, as our Master *Hippocrates* teacheth. But now I will briefly shew you the vertue and excellency of your medicine.

The second triall that I made thereof, was vpon a very worshipfull Gentleman *Sr William Samwell* knight. He had a burning feaver with great violence of continuall heat, so that he vtterly lost all sleep. He had withall a weaknesse in his kidneyes, and could not make water. Sundry Glisters were administered vnto him, Purgations, vomits, and hee was also let blood, all which, in my obseruation, were so farre from gi-
ving

wing him any ease, that the disease did still growe stronger, and all the Symptomes, or accidents every day worse and worse and more grieuous. I perswaded the giuing of your medicine. But at the first I could not obtaine that he should take a new and vnknowne thing. At last by the importunity of his friends, and the necessity of his disease still increasing, he yerlded and tooke it. In an instant almost hee felt a gentle remission of his heat and a milde cooling, his spirit comforted, his kidneyes strengthened, so that he made water in a reasonable good quantity. Since which time he neuer ceased to extoll this medicine, though introth, hauing beene long afflicted with a most violent disease, hee hath not as yet fully recovered his strength. *Gayton the 10th of Septemb. 1611.*

Your louing friend

Iohn Markes.

The refutation of the first domesticall testimonie.

THe disease of the Gent. concerning whom, the controuersie in these testimonies doth arise, is here described to be a burning feaver. The remedies likewise vsed by Dr C. are set downe to haue beene purging, bleeding, vomiting; vnto both these both parts apart, agree and acknowledge the report true. The difference is, whether the chiefe defect and worth in that vnperfect cure which followed, is truely and properly to bee giuen and granted vnto the fore-mentioned remedies, or vnto *Aurum p. tabile* comming after; or rather vnseasonably interrupting them. The author of this testimony telleth vs, that the first remedies, namely purging, bleeding, vomiting, were so faire fro n giuing ease, that the disease and accidents grew worse. After the taking of *Aurum p. tabile*, there was a remission of paine, the spirits were comforted,

† Vomitus præcordiorum impuritate super vacuos humores in ventriculi capacitate, & tumicis harentis, & caru iecoris & lienis, & expansione (ynceros elicit, quo splenique nec a biera, nec aliud vehementissimum medicamentum exturbare potest. Fernel de Meth. Med. lib. 3. ca. 3. Hippocras. Aph. 17. lib. 4. Aph. 18. lib. 4. Gal. in lib. 1. Hipp. de Morb. vul. ar. sect. 55. 56.

* Februm ardens in incandiam fervore vehementem extinguit, accelerat venæ sectionem. Interioribus inflammationes idem auxilii genus in initio radicitus eruit. Fernel de Meth. Med. lib. 1. 2. c. 13. Gal. de curatione per venæ sectionem. 18. 20. 7. sect. 11. 19. De Meth. Med. lib. 1. 1. se. 15.

parts oppressed relieved. From hence we may easily collect his opinion, viz. that *Aurum potabile* deserved before the other remedies, the praise and preheminance. Dr Co. hath and doth oppose it. The maine argument in the behalfe of *Aurum potabile* (as you may here see) is the patients ease and refreshing, without any perfect recovery or cure, as witnesseth the Author himselfe of this testimony. The argument in the behalfe of the other named remedies of purging, bleeding, & vomiting, is reason, and the ever-knowne propertie, ordinary custome, nature, and infallible prooffe and experience of their vsuall necessity and manifest benefit in all burning feavers; in all inward inflammations of back, kidneyes here mentioned, as also all other parts. Now marke Mr Markes his Logick. After bleeding and purging, the disease and accidents grow worse. After *Aurum potabile*, they were presently mitigated. Ergo the first remedies did no good, and the last remedie did the good. Stay your gallop (swift-witted Sir) pause and know that ease and goodnes are seldome necessary companions. Paine is sometimes more truly profitable, though more seldome welcome. It falleth out in diuers cases and respects, the better the worse, & the worse the better. As in true parsimonie, cost is sometimes better spent then spared; so in many diseases paine & anxietie is better borne then forborne. Obserue your own argument once againe. After *Aurum potabile*, the disease and accidents were mitigated; after purgation and phlebotomie, they grew worse. Ergo, *Aurum potabile* did good, phlebotomie and purgation did no good. In like manner you may thus reason. My Stomacke is sicke after meat, and good nourishment, and best when fasting, therefore fasting doth good, and good nourishment doth no good. In the same kinde is this reasoning. A good conscience is oft sick and troubled, an ill conscience is oft, or for the most part, merry, and without trouble. Ergo a good conscience doth no good, and an ill conscience doth good. As in the first you shall proue an euill Physitian thus reasoning, so in the other

ther an impious and vngodly diuine. Are these things wonders vnto you? Doe you not know that there is a growing better vnto sense, which is growing worse in reason? Doth not a good in one kinde, prognosticat an euill in another? Are you ignorant of a false-seeming, momentanie, vncertaine, and vaine good? Is a languishing, and a long continued disease & danger, flattered with palliation, momentanie refreshings, & ease, good? Is the paine, patience, labor and anxietie that purchaseth perfect health and deliuerance there-from, euill? In the weaknes of your argument, you may see a manifest argument of weaknes in your selfe; The weaknes both of your argument and your selfe, learne then by this argument following, against which, in the iudgment of the learned, you shall not be able to answere one word, one syllable, *Ad 7^{um}.*

Whosocuer doth draw a reason or prooffe of goodnes in remedies from their prospering successe alone, or doth draw a reason or prooffe of their illnes and vnfitnes, from their want of fortunate events or operation, he is in himselfe and in his reason, weake and ignorant. But M^r *Markes* doth draw a reason or prooffe of goodnes in *Aurum potabile*, from the prospering successe alone: and doth also draw a reason of the illnes and vnfitnes of Phlebotomie and purgation, from their want of fortunate events or operation. Ergo M^r *Markes* in this testimony, is both in his reason and in himselfe, weake and ignorant.

The Maior is *Hippocrates Aph. 27. lib. 2. His que sine certatione, deprels: usque causa levant, acquiescendum non est, neque vereri admodum de ijs, quia abs re prava apparent. Horum enim plura sunt instabilia.*

The Minor is manifest in the testimony it selfe vnto any that readeth it. The conclusion cannot be denyed in any rule or reason. *Conclusiones negari non oportet.* In this Syllogisticall, and Scholasticall complete armor doth M^r *Markes* compell vs to oppose, while he will needs make prooffe of his wits vpon vs poore Physicians, and so brauely challenge vs at our owne

owne weapons. Behold notwithstanding the profound reason, whereupon he beareth himselfe so lottie and confidently, in the end jadgeth, and here leaueth his Masters lame learning in the mire. As I haue here manifested M^r Markes his reason vaine and weake, by which he would extoll *Aurum potabile*, and depresse the praise and worth of the other remedies, so will I next proue manifestly and briefly, that he himselfe and his *Aurum potabile*, were ignorant and iniurious vnto the patient, in interrupting, and causing to be discontinued so abruptly, purgation and Phlebotomie, howsoeuer after their vse, the disease and accidents grew worse.

I dare not encounter so learned a Clarke without a Syllogisme, thus then I reason. In euery disease where the same reason and cause doth remaine the same, of the continuance of the same remedies, there those remedies ought not to be discontinued, howsoeuer after their vse, the disease and accidents grow worse.

But in the fore-mentioned disease of the named Gent. in in this testimony, the same reason and cause did still remaine the same of phlebotomie and purgation: *Ergo* phlebotomie and purgation ought not to haue been discontinued, although the disease and accidents grew worse. The Maior is *Hippocrates 5. 2. Aph. lib. 2. Omnia facients secundum rationem, licet non succedat secundum rationem, non ideo desistendum est, dummodo manet quod à principio visum est.*

The Minor is M^r Parlons of Sayton, who in his Epistle to the Apo. gie, saith, *Neque per Purgationes, Clysters, Vomitus, sanguinis missionem, incendium mitigate potuit. Morbus indies ingraveſcebat:* that is, the burning heate, the flame or inward inflammation was nothing cooled, but the disease, (which he himselfe confesseth a burning feaver) and his accidents grew worse and worse, which are manifest causes and reasons, indicating both Purgation and Phlebotomie. Thus the Minor appeareth to be the Parson his owne, and the Maior his great Masters, for so forsooth he professeth *Hippocra-*

in the English Copie of this testimonie. As he cannot for shame denie himselfe in the one, so can he not be so perfidious in the other, as to deny his Master. The conclusion therefore doth stand inviolat and infallible. The Syllogisme is legall & regular in the second figure, and couched in *Camestres*. I doe now therefore boldly proclaime and divulge with authority, reason, rule, and manifest prooffe, that Mr *Marker* in this testimonie is an ignorant undertaker, that his infimulation into the Patient by *Aurum potabile* (how soever pleasing his ease) was injurious and vnseasonable, that the generall remedies before-mentioned and administred by Dr. Co. (how soever by the Parson sleighted and vilified) were in art and reason more proper, pertinent and materiall vnto the Patients health and recoverie, if vntimely they had not by *Aurum potabile*, and by Mr *Marker* his vnlearned intusion, bene discontinued. Here haply the Parson will object: If there were so manifest a reason of iterated phlebotomie and purgation, why did Dr. Co. omit when he did phlebotomize and purge, to doe it vnto a more sufficient module and measure? Why did not he thereby prevent the use of such iteration in his administration thereof? Vnderstand (worthy Reader) that Mr *Marker* had purged and let blood the Patient before Dr. Co. came vnto him, and was also gone from him. The quantities which he had evacuated in either kinde, being vnto Dr. Co. vnknowne, discretion imposed a caution vpon him, to performe that which remained, rather vnder then ouer competence. The reformation of this safe & needful error, afterward the immediat abrupt succeeding of *Aurum potabile* did furiously kick at, & reiect. How necessary it was at that time to haue bene done againe, is before proued, & the truth thereof is confirmed by the following imperfect *Crisis*, through the defect thereof, & by the plentifull decumbence of humors, & painful swellings of the nether parts (whereof is neither want nor obscurity of witnesses) as also by the patients long continuance languishingly sicke the space of halfe an ycare together, notwithstanding

withstanding, the faire ease and pleasure done by *Aurum potabile*, His languishing so long is evident, reckning from Dr C. his departure from the patient in March going before, vnto the date of this testimony September 10. after which time he was not as yet fully recovered saith this testimonie. The Parson may haply as yet object farther. The strength of nature was not able to beare or indure the iteration of the former remedies when *Aurum potabile* came with his succor and refreshing. The contrary hereto did offer it selfe vnto euery vulgar and common eye. For it is vndoubted in common sense and reason, that the same ability which was sufficient to endure that expressed tedious & painefull length of a languishing sickness, by the vnperfect *Crisis* arising from the imperfect euacuations, and of the dangerous decumbence of humours, perpetuall vexing and launcing the neather parts with perpetuall feare and doubt, It is vndoubted (I say) that this strength might haue better indured a moderate euacuation in short time done with facility, and without difficultie, or danger. The likely good reason and vse of such euacuations, the words of this testimony doe offer apparent, that is a burning feauer, continuall estuation, burning, boyling, all want of rest and sleepe in the Gentleman; inward flame, or inflammation by these words in the Latine copie expressed, *Ardens febris, Estus continuus, flagratio, incendium*. Vnto these we might adde (though not here mentioned) a plethoricall body, vrine red intense, thicke, troubled. As these were manifest reasons & causes, mouing, and vrging phlebotomie and purgation, so that these still remained the same after their second vse, besides their first knowne moderation, and small quantitie, it is evident by these words in the first testimonie before mentioned, *Neq; per Clisteres, Vomitus, Purgationem, sanguinis missionem, qua omnia tentata sunt, incendium mitigari potuit*, that is, Notwithstanding purging, vomiting, bleeding (saith M. Markes) the heat, the flame or burning, could not be quenched. It may here haply be objected and imagined

ned that without *Aurum potabile* giuing strength and refreshing, the patient could not haue endured either the languishing long sicknesse (as he did) nor the iteration of any the former generall remedies, if they had beene continued. If this be granted, yet doth it not excuse his fowle error and ignorance, who because *Aurum potabile* did giue this comfort & abilitie, therefore he perversly and ignorantly reiected other remedies, no lesse necessary in other kinds, as was this in this. Neither is it to be doubted that if *Aurum potabile* were able to inable nature, to indure the terrour and torment of the fore mentioned languishing sicknesse, but that in reason other remedies of the same kinde, and of the same created use, might haue done the same, howsoeuer at this time, and in this particular *Aurum potabile* alone hapned to be acceptable, & therefore had the oportunitie solely vnto it self. It may haply yet be further enquired what manifest indication there was of vomit before mentioned. I need not giue thereof any other reason, then that inseparable accident or symptome of a burning feauer; namely the excesssiue ebullition of putrified choler abounding in the stomacke and liuer, which was in this patient manifest, accompanied with that stoppage of the backe and kidneyes, by the Parson witnessed, which did indicate that reuulsion and deuotion, which vsually and manifestly vomit doth performe. The Parson will haply as yet reply. If phlebotomie and purgation were so needfull to bee againe iterated, why did not the other learned, and worthie succeeding Doctors insist in that course? The answer is twofold. First I doe by my owne prooffe and experience knowe, that the hope of their preualence therein against *Aurum potabile*, and his preiudicate anticipation, was impossible. Secondly, I knowe it manifest, and out of doubt, that the decidence from the sharpnesse of the disease, and the setting of humours, and their decumbence into the neather parts, or at least their irrenocable entrance into the way of decumbence, before the other two Doctors comming, did deny vnto them

the opportunity of the vse of those remedies, their season being by delaying now passed, and a new indication offering another and different counsell through *Aurum potable* his preoccupation, and tyrannous vsurpation of their due time and season. The parson may as yet moue a doubt, whether *Aurum potable* be not in it selfe able to supply the vse of purgation and phlebotomy? The contrarie hereto is manifest, first by the prouise and triall thereof made, wherein by his owne testimony it is euident, that after the forsaking of the former remedies of phlebotomy and purgation, and the adherence vnto *Aurum potable*, there immediately followed a plentifull decumbence of humours, swelling and possessing diuers parts, a long & languishing time. Secondly, that *Aurum potable* cannot be able to performe or supply the vse of the former remedies, is euident, for that no particular medicine of what vniuersality soeuer, hath euer as yet been found by experience, or knowne by reason, to drawe the bloude effectiuely, or immediately, in the proper masse & substance from the seuerall fit veines. For this cause therefore, where the masse and substance of the blood is either corrupted, or is growne an importable burden vnto nature, *Aurum potable* can neither certainly, nor speedily (as is oft requisite) remove it, or euacuate it. Concerning purgation also, since it is manifest that the purgatiue vertue, or quality, is a proper, certaine, immediate, and ordinary operation of such things as are in their true nature purgatiues; *Aurum potable* except, proued among the kinde and nature of purgatiues (which cannot agree with the nature of so perfect and absolute cordiall) cannot, nor doth not in it selfe purge or euacuate. It may be objected, how came it then to passe, that in this Gentleman it is said to purge so easily, pleasantly and plentifully? Hereto we answer, that this purging issued not from any certaine, or ordinary property in *Aurum potable*, though then, or at some other times it may so happen thereto. For while *Aurum potable*, haply as a Cordiall, dispelled from the heart
offensive

offensive humours, some of them it is likely, through their abundance, might fall into the common sinke or passage, and so by accident be purged away; but this kinde of purging is vncertaine, doubtfull, and not equally, according to vse and necessity, sufficient against the fulnesse and turgescence of humours, which vnto a certaine modle and measure require their certaine remoueall and euacuation. That *Aurum potable* hath properly his place among Cordials, both all generall descriptions, and also the Apologist his owne particular confession in many places doth proue. And thus obiections satisfied, the fixed manifestation remaineth of M. Parsons ignorance in this testimony, as also his insolence in vnder-taking about his reach, proudly daring beyond his station, without any likelyhood or livelyhood of performance. How void he is of true iudgement herein, as also of any lively sap of true learning, the demonstration hath not bene obscure. Now as his presumption in his supposed learning, over-daring beyond the slender muscles, is slowly fallen vnto the ground: so let vs view his vnecessary, vn honest, vnciuill, and crafty dealing, which hath solely ministred the matter, & occasion of all the scandall. Let mee put you in minde M. Parson, that the Gentleman mentioned was first your patient. You had purged him and once let him blood before D^r C. came vnto him, and were gone from him. After D^r C. was come, had againe purged him, vomited, and once more let him blood (the supposed doubt and feare of those remedies being past) you then secretly came vnto him againe, secretly communed, and gaue vnto him *Aurum potable*, were you not herein a Fox? *Non redolet sed olet*: It is no borrowed smell, it is your owne rancke fauour. Let me yet farther tell you, that after *Aurum potable* was thus secretly given by Master Markes vnto the patient, immediatly the patient, together with his wife (contrary vnto their former courteous and friendly vsage of D^r C. before, in his many fortunate imployments amongst them many yeares together) now accuse him

vnto his face of erroneous iudging and practising in this one particular, with constant asseueration; that this assertion was auouched by some, both honest and learned, whom they would not name. No other reputed learned, or any Physitian, but M. *Markes* his marked selfe, had as yet beene with them. Thus remarkable was M. *Markes* his second secret vndertaking and returne vnto the patient. Let me yet once more rub your galled memory. When vpon the former iust reason of suspition D. C. did write vnto M. *Markes*, requiring him to iustifie, or denie with the patient the former imputation, his answere was by letter (the copy whereof is to be seene at the end of the confutation of this testimony) his answere (I say) was that in his vnderstanding D. C. had proceeded according vnto art and reason, as are his own expresse words. If M. *Markes* bee an honest and plaine dealing man, let him reconcile that letter with this testimony. The letter professeth D. C. his counsell and indeauours with the fore-mentioned Gent. to haue beene according to art and reason. This testimony attributeth altogether vnto *Aurum potabile*, & extenuateth, casteth behinde, or rather accuseth the meanes and remedies by D. C. administred, as after which the disease grew worse. Your meaning herein (M. *Markes*) is plaine, but plainnesse was not your meaning. If you did dissemble in your writing vnto D. C. it was very vn honest and pusillanimous. If you therein did not dissemble, why doe you here oppose that which you then did write? Your opposition is manifest; first, in making your selfe in the Apologie, the Capitaine and leader vnto the contradictory Epistles of the Gentlemen: Secondly, by the same song or *Pæan*, which perpetually in all places you sing vnto the praise of your *Aurum potabile*: Thirdly, by your divulging the Apologie in my knowledge, wherein against your former letter, and your profession therein, you haue consented and concurred with the Gentlemen in the publishing of their deceaued testimonies, vnto the preiudice of D. C. his good deserts, and better meriting
at

at their hands, acknowledged by your owne writing. Lastly, your contrary affection and opposition vnto your former letter and profession, is manifest by your euer since continued custome & practise of the same abuse in all places of your access, for the venting and glory of *Aurum potabile*, perverting thereby the cures of all other men by what other means soeuer, while by the insinuation of supreme felicity therein, you swallowe vp time and opportunity, discreet respect or care of all other mature or due counsell in any other kinde. *Plato* and *Aristotle* haue taught you better diuinity. As for humanity, this your practise doth proue you neuer educate thereto, nor touched therewith. Touching your three-fold learning, your treble profession, of a Physitian, a Chymist, a Diuine. Giue me leaue to acquaint you what *Martial* writeth of one *Attalus* a busie fellow much like your selfe.

Componis belle mimas Epigrammata belle.

Bellus Grammaticus, bellus es Astrologus.

Et belle cantas, & saltas Attale belle.

Bellus es arte lyra, bellus es arte pila.

Nil bene cum facias (facis atque omnia belle)

Vis dicam quid sis? Magnus es Ardelio.

Attalus can compose and rehearse

Both Epigrammes, Mimikes, and Verse,

Somewhat in Grammer he is seene,

And in Astrologie doth weene;

Somewhat at song, harp, daunce, and ball,

In briebe by somewhats he is all.

But shall I tell you and not spare,

In all these somes summed you are:

In no some good, in some fewe pretty,

In busie medling only witty.

You would one while seeme a Physitian, now a Chymist, then a Diuine, but like *Attalus* at all you giue vnto the world no true evidence of the price and estimation of your worth in cyther, except in the sale and praise of *Aurum potabile* at a second:

cond hand. Since then you will needlesly play the Physitian, give me leaue adittle also to play the necessary diuine. Let me convert my speech (Mr *Markes*) for your conversion, from your formerly proued ignorant practise (though by the Patients opinion and good event salued) from your grand dissembling, from your open denying, and secret affirming the same contrary thing, from your vaine trust in such close and covert wrong, from your guilefull hoping to hide your vn-honest drifts, from your busie deviation out of your owne calling. Like vnto that creature which *Aristotle* calleth *μιμνήσκων ζώον*, and *Cicero* termeth *anticipitem bestiam* (that is, a mixt, vnperfect, or a mongrell beast) you shiftingly liue a miscellaneous life, and being by sacred vowes vnto God and his seruice consecrate, you intrude your busie ignorance into the office and proprietie of other men, and obtrude your mercenarie counsell into euery cure almost of euery Physitian. Were it equall, thinke you, that Physitians should at pleasure, in Churches and pulpits, preach and pray, yea though haply they might sometimes performe vnto God no lesse devout worship and adoration, and vnto men no lesse acceptable duetie? Diuines would tell you it were prophane, and iustly. If this intrusion in them were prophane, certainly yours is no lesse inhumane. It fitteth you not to intermit your bounden duetie of assiduous and entire studie, and endeavour, in your owne vocation, nor to be so ignorant of the weight and worth of your owne profession, as to ouer-value your whole worthles selfe, as more then sufficient for that calling, vnto which no mans sufficiency was euer sufficient. It were in you a more proper praise and studie, diligently to compare your owne apparent meanelle and defects, with the eminence and excellence of other more learned and reuerent Diuines, and to borrow your vaneceflary vacation from your owne vocation, to perfect your imperfections therein. Then should you not in your owne calling so oft rob God of his magnificate, nor sing out of your calling vnto man *Magnifico*

seen in scarce good Latin, or at least true herauldie, as you doe
line 8, of your testimony in the Latin Copie. Then should
 you not be at leisure to serue two Masters, nor to call *Hippo-*
crates your great Master, as you are not ashamed to doe in
 the same testimonie in the English Copie. God requireth his
 seruants totally and wholly to be his. *Hippocrates* also can
 very well spare you. Consider then, it is not malice or envy
 that thus reproveth and admonisheth you, but your owne
 vniust wrong and provocation, equall complaint, and the
 Lawes of God and men: vnto which therefore, I will now
 commit and leaue you, for your correction, reformation, and
 amendment. Worthy Reader, how much the sinewes and
 strength of this first domesticall testimonie are shrunke and
 weakened, I appeale vnto thy iust censure, as also how farre
 therein M^r *Markes* hath taken his markes amisse. I will now
 only present vnto thee a true Copie of his dissembling letter
 vnto D^r C. fore-mentioned, before, according to promise, I
 come to vnfolde and view the other two succeeding Testi-
 monies.

*The true Copie of M^r Markes his letter vnto
 D^r C. according vnto the originall
 in D^r C. his hand.*

Good Master D^r, I hope you will not impute or lay any
 blame vpon me for visiting S^r W. S. being requested thereto;
 or for commending that medicine, which many of good
 worth haue allowed and commended. As for wronging you
 by such imputations as you speake of, assure your selfe that I
 am farre from it. For I must yeeld to you your right, as to a
 man learned in your facultie. And I know how unfit it is for
 me to contradict your course, and doe in my vnderstanding
 thinke that you haue proceeded according vnto Art and rea-
 son. And therefore let me request you to conceane better of
 me, then so to haue me in suspicion vpon that challenge,

H

which

which you complaine of, for I protest that I haue alwayes thought worthily of you, and so rest alwayes

Your loving friend

John Markes.

It may seeme not easily vnderstood, why before I taxed Mr Markes his Latin and Herauldrie. It was for that in his Latin Copie he ignorantly and simply giueth the Epithete of

* *Magnifici est Magnificus*,* as an ordinarie style to euery Knight, whereas in quocunque genere, quod faciat magnifice id splendideque facere. *Arist. Eth. lib. 4. cap. 2.* Magnificence is properly attributed vnto Princes, & Princely sumptuousnesse. Because it seemeth not iust to reprove Latin without Latin, nor his but by my own, I will giue him a taste of my Latin, vntill I can better feast him therewith.

Magnificus non est quem magni tu facis, ipse

Nam sic magnifico milite maior eris.

Magnificat qui non intelligis & legis, usq;

Qui sibi faciet Magnifice faciet.

I haue bestowed vpon you the Latin (Mr Markes) now giue me leaue to giue my countrey-men the sense in their owne language also.

Were it within your owne extents

(Sir) to create Magnificents,

Your selfe would be the first create,

Old Adam sure would come too late.

Your martialling Magnifices

Is Herauldrie, whereby we know,

You daily sing Magnificat

And know not the significat.

So dull a braine, so base a sense,

To scorne is true. † Magnificence

† Magnificence hath only high and heroick thoughts, not looking down vpon meane objects. *Animo amplo res magnas & excelsas administrat, & honorifice cogitat. Cicero.*

Since I haue begun, it will be now fit before I depart, that I bid farewell likewise vnto Mr Markes his triple learning, in the learned Language. Thus then saluteth him the same Author.

Quod

*Quod Chymicam, quod Divinam, Medicamq; facis rem,
Rem facis omnino prateraq; nihil.*

Sed tua res non est. Nam debes raptu Sacerdos,

Qua rapis Ardelio, si bene vota facis.

A gainefull trade you make Phyficke,

Thriue by the Divine and Chymicke,

In two meerey you are carnall,

And in but one spirituall.

'Tis two to one (we may feare it)

The world and gaine choake the Spirit.

The gaine thus got, you backe doe owe

From whence you stole it, and then know

A true Divine doth not well pray,

Till that is stolne he first repay.

The second Testimony.

Mr Doctor *Anthony*, though I haue no acquaintance with you at all, yet being an eye-witnesse of your generall charity extended to the whole world, in bringing to the vse of men the most excellent quintessence for the rectifying of Nature, that the world (as I thinke) yet euer had: I am thereby emboldened to presume of your favour for some few graines of the same, which for the seuerall operations that I haue seene thereof in two speciall friends of mine, both at the point of death, shall in my esteeme for euer be held in most precious accompt. For you shall vnderstand that about a twelue moneths since, I came to a brother-in-lawes house of mine, one *S^r W. S.* Knight in Northampton shire, whom I found in great extremitie of sicknes, and thereby so weakned with the continuall torments he was in, that all which were about him feared him greatly. He had three Doctors in Phyficke, yet could none of them minister any thing to him, to giue him any ease of his torments, but rather tormented him more; vntill at last himselfe remembered that one *M^r Markes*

had commended this memorable medicine of yours, which being brought, he tooke it, and it wrought so miraculous an effect within the compasse of two houres, as neither he or I euer saw before. For it instantly deliuered him of his paine, which seemed before intolerable. It gaue him rest, which for many dayes and nights before he had bene barred of. It drew on an appetite by little and little, all meate before being lothsome vnto him. And which is most marvailous, whereas formerly by his medicines excoiating those passages, he seemed to endure great torture vpon euery provocation to the stools he had now in the day and night fine stools, and euery provocation was now as delightfull vnto him, as the other were tormenting. Then did one of his Physitians advise, that now he should take some Cordiall, to assist the faculties of nature, being very weake. But when this was propounded vnto my brother by his wife, he vtterly refused it; the Physitian bearing him in hand, that it was nothing els but Vnicornes horne, Bezoar stone, and such like. But after taking thereof, my brother fell againe into his former tortures, and more vehement then before, whereby he was inforced the selfe-same night to send againe vnto *M^r Markes*, who relieued him, as formerly he had done. Since which time (by Gods blessing) he hath continued well. After this manner an obstructed bodie was cured. It hath wrought a great effect in *S. Iohn Hunt* Knight of Leicester-shire, who late was very low brought into a fluxe, together with a burning feaver, and being neare vnto death, and yvide of all other helpe, hee was relieued by the selfe-same medicine onely, and perfectly restored. *M. Doctor Assewarth*, who partly had scene, and partly heard these miraculous effects of this your medicine, lying dangerously sicke at *Oxford* this last Sommer, sent his sonne in very greatest haste to *M^r Markes* for some portion of this your medicine: his said sonne feared that at his returne he should not finde him liuing. But thanks be to God he liueth, and is well, which is to bee attributed vnto your medicine, although

perad-

Peradventure he will not acknowledge the same, &c.

Kingborne in Leicestershire.

January 20. 1612.

The refutation of the second.

Testimony.

IT may be wondred (gentle Reader) that gentlemen of reputed worth and vnderstanding, should so much disparage their owne esteeme, as in a profession or facultie, wherein they themselves are neither inabled, or in reason or decorum allowed, should be so confident as to oppose publicly their private opinion against any man in his own Art, wherein he professeth, & is able to proue by infallible knowledge & demonstration, and hath daylie prooffe and excercise thereof. The reason herof (as I friendly in the behalfe of the Gentleman, with good reason interprete) was their kinde trust vnto the broken reed of *Markes* his shivered learning, and his iuggling transportation thereby, of their imaginations, thorough the flattering momentanie ease and pleasing, found in *Aurum potabile*. As therefore I haue in the refutation of *Markes* his testimonie, giuen demonstration of his ignorance therein, so will I in these testimonies, declare their errors and mistaking, from him, not intending the men, but the matter, nor purposing their offence, but my owne iust defence. In this second testimony, first view (good Reader) how confidently it avoucheth an excoiation of the passages by other medicines, before *Aurum potabile* came. The qualitie of the medicines were vnknowne vnto them, whether carrying any possibilitie of any such effect in their nature and custome. As for the supposed effect and excoiation it selfe, reason did giue no demonstration thereof, and therefore they cannot affirme it from any knowledge or certaintie. The outward sense could thereof giue no testimony, because it cannot pierce into the inward and hidden passages within. Likelihood or probabi-

litie thereof, artificial coniecture could not afford vnto them, because Art is not subiect vnto them, nor within their reach. And therefore without probabilitie they publish bare confidence and their owne concept. Now (worthy Reader) see againe, how affection transporting without iudgement, doth offer manifest contradictions vnto it selfe. Here it is said, that after the giuing of *Aurum potabile*, the Patient was immediately refreshed, and his obstructed bodie from that time cured. This appeareth manifestly contradicted by M^r Markes his testimonie, who saith, that after *Aurum potabile* (which was giuen in March) the Gentleman continued grievously sicke vntill the 10. of September following, and after that time. Another contradiction like this, obserue here also. Three Doctors of Physick could not minister any thing to giue vnto the patient ease (saith this testimonie.) Obserue (worthy Reader) the incongruity hereof. The one of these three Doctors was D^r C. (so by them stiled.) The other two succeeded after him, that is, the second vpon D^r C. his point of departure; the third after it. *Aurum potabile* was giuen vnto the Patient while as yet D^r C. was present, as appeareth by the third testimonie, where it was said, that after D^r C. was gone vnto his rest, the Patient in the night did send vnto M. Markes for *Aurum potabile*. After the receiuing of this *Aurum potabile*, saith this testimonie, the Patient was relieved as formerly, since which time, by Gods blessing, he hath continued well. The third testimonie confirmeth the same, saying that immediately after *Aurum potabile*, the Patient found alleviation, corroboration, and operation, as his soule would desire. If this be true, why are the two last Doctors accused for giuing no ease vnto the Patient. It appeareth that the Patient by their owne testimonies, had taken *Aurum potabile* before they came, and that *Aurum potabile* had relieved him, corroborated and operated, as the Patients soule could desire. If *Aurum potabile* had relieved him before, what neede or vse was there to be expected of that office from the Physitians, and

and how iniuriously and vniustly are they taxed. Againe, if it were true, that after *Aurum potabile*, the Patient was relieved, and continued after well, as saith this testimony, and had such corroboration and operation thereby, as he could desire (as saith the third testimonie) why did they then send after this professed satisfaction, given first for the second Doctor, and after for the third, after, Dr C. was gone? Any man may here see, how inconsiderate passion doth confute it selfe. Now once more (good Reader) obserue the maine complaint and mone of these testimonies, namely forsooth, that the Gentleman had no ease so speedily and promptly as he desired. It is no wonder nor vnusuall in sick men, to find vncertaintie of benefit and reliefe in remedies applied. Time, and their own patience, as well as medicines, doe worke therein. The sick in the variation and interchange of many excellent medicines, findeth oft little ease, and sometimes by hap in vn hoped, vnaffected, and vnexpected meanes, obtaineth present & vnthought deliuey. It is not in the Physicians power alwayes to foresee, where God in his secret decree hath set and appointed the time, manner, or particular instrument of ease and deliuerance. That is vnto humane reason and vnderstanding casuall. His vp right and reasonable indeavour, and not the felicity, or infelicity of the medicine, is the proper, true, and thank-worthy merit. Neither is it the Physicians so proper office, so much to attend the Patients pleasing ease, as to intend the cure of the disease. Many paines are necessarie, though grievous, and seeming vntollerable. If the patient shall be alwaies presently pleased with ease, there shall neuer be Vomits giuen vnto sicke men, nor purging administred, that shall grieue & make weake the sicke, nor shall any man be let blood vntill he faint, which in many and diuers cases is so necessary, that without it can be no life. In these cases the Patient is no competent iudge, nor ought floating fancie, wanting Art and true reason for Pylot, make sense his card. That thou mayest more perfectly and infallibly know the partiall affection of these

these testimonies (ingenious Reader) see here lastly in this testimony, a needlesse diligence and officiousnesse toward *Aurum potabile*, in the oblique nomination of a learned, graue, and reverend Doctor vnto no vse or purpose. In a great exigent of sicknes forsooth, he did send from *Oxford* for *Aurum potabile*. What is this unto the matter? In extremity of sicknes, who knoweth not, that the most wise and learned that euer liued, doe oft-times want their free election and apprehension, being distracted by sicknes, not only from their owne true worth, but from themselves. It is not therefore materiall, whether the Doctor vpon his own suddaine motion, or others mention, did send or invite this golden guesst. The sending doth not necessarily inferre the vse; nor the vse, the commendations: and whether the Doctor himselfe doe attribute ought thereto, the blazers themselves doe there doubt, as appeareth by their own words. That we may giue vnto them herein, compleate and vndoubted satisfaction; I will here insert that worthy Doctor his owne answer vnto me therein, solicited by my letter therewith, crauing his iudicious view of my reply vnto Doctor *Anthony* his false, iniurious, and scandalous Apologie. This is the true Copie of his Answer.

Salutem in Christo.

Sr, I haue scene and perused your answer to a late Apologie written by D. *Anthony*, I thinke it worthy to be published, and conuenient to bee printed, both for the maintenance and defence of your estimation & credit, which in that Apologie seemeth to be ayimed at, and for the better information of them, who by the superficiall arguments and incredible vaunts made in that booke for the vniuersality and efficacy of his *Aurum potabile*, may bee deluded and drawne to an vnderferued admiration of it. The vniuersality of this medicine is well and sufficiently refuted by you. The efficacy thereof is set forth with such words and commemoration of miraculous

miraculous effects, as to a naturall Philosopher and sensible Phisitian, and to any iudicious person may seeme to surpasse humane reason. I thinke not that miracles are in these times so frequent and many of the proposed examples are not so miraculous, as they seeme. For belike D. *Anthony* would haue vs beleue, that who so hath taken of his *Aurum potabile* and escaped death, escaped by the vertue & efficacy thereof. This is a fallacy, *non causa pro causa*. I purpose not now to examine other particular examples wherein his fallacies may be displayed, but because I my selfe am brought in to be a spectacle in this stage, I would make it knowne both by word and writing, hat I was sicke 1613. as M. Hen. *Skipwith* writeth. I fell sicke in the latter end of August. A tertian ague possessed me, and grievously afflicted me (as the condition of it is) with faintnesse and weaknesse, besides other accidents vsuall to agues as lothsomnesse and distast of all kind of meats and drinks, vomiting, vnequall & greivotts distempers, losse of sleepe, suppression of vrine, lightnesse of head in the heat of the fit. In time of some extasie, or otherwise, vpon the famous mention and commendation which not long before I had heard Sr *William Samwell* knight, giue to *Aurum potabile* for present releiuing him in extreame faintnesse, and qualisying his outragious distempers; I sent my sonne, or hee went to Sr *William Samwell* for some of that medicine, and by his meanes to M. *Markes*: he got some for his money, and at that time also some of my friends procured some of it from D. *Anthony*. So I did take some of it twise, but (as God knoweth) with so little fruit, either of ease of my maladies, or cure of my ague, that their grievousnesse increased many daies after, and continued from that time viz. 14th September vntill the end of October, notwithstanding all the ayd that many my good friends, as learned (in my iudgement) as Doctor *Anthony*, & more learned in Physicke (I dare say) then M. *Markes*, could afford vnto me. I thanke God I recovered yet hardly and slowly. I maruell that M. *Skipwith* doth

so confidently write, that my life and health is to be attributed to D. *Antonius* medicine, seeing nether presently I found any ease by it, nor in fortie dayes after any beginning of recovery or declination of my disease. And although the 20 of January following I was aliue, as M. *Skipwith* writeth, yet I was not well, as he auoucheth, for many impressions and infirmities of that ague did then sticke grievously in my body, and long time afterward, so that for the most part of the spring following, and of the next Autumne, I continually vsed Physicall rules. He notwithstanding argueth thus. I did take *Aurum potabile*, &c therefore thereby I recovered. This is an Elench and fallacious argument, such as are many of those which by testimonies are recited in D. *Antonius* Apologie. Whereas M. *Henry Skipwith* saith, that I had partly scene, and partly heard the miraculous effects of this medicine. I haue often said, and doe now protest, that I neuer yet did see any miraculous effect of it, except he will thus argue. I did see S. *William Samwell*, on whom it was thought to worke miraculously, therefore I did see the miraculous work and effect of this medicine. *Elenchus est compositionis.*

Whereas the same Gentleman saith, that peraduenture I will not acknowledge that my recovery is to be imputed to this medicine. He calleth my good minde and thankfullnesse towards God and man into question, beyond any commission knowne to me to be granted vnto him. And I confesse that in this duty of thankfulnessse for Gods mercifull and bountifull blessings and benefits, as in other duties I haue beene and am defectiue. But I see no cause, why in writing & in print I should be noted and published faultie or suspected, especially in a matter which is rather put vpon me, then true in it selfe, and by them who can challenge no more sinceritie and holinesse to themselves (for ought I knowe) then other men that liue vnder the burden and infection of humane condition. I did neuer giue to my remembrance, by word, writing, or vsage, occasion of offence to M. *Henry Skipwith*, yet

it seemeth that he had a minde to set vpon me particularly & by name in the end of that his letter, when as couertly, and without name he had taxed, or rather wounded mee with others without name in the forepart of it. S. William Samwell fel sick about the end of March, or beginning of April, 1611. M. Marker was his first Phisitian, and vsed remedies of purging and phlebotomie, as appeareth by the answere to his letter the first domesticall testimonie. D. C. being afterward sent for, vsed his endeauour and conuenient remedies. M. Marker exhibited *Aurum potabile* once, and afterwards againe. Since that time, as M. Skipwiths words in his letter sound, he continued well. It is then maruell that he sent for D^r Lapworth and for me. At D^r Lapworths comming to him he was very ill before Whitsontide. At my comming to him after Whitsontide, he was somewhat relieued, but yet groaning vnder the burthen of many infirmities, as also long time afterward. So that I see not how it might be iustly said that he continued well after the twise taking of the *Aurum potabile* vnto the date of M. Skipwith his letter 1612, January 20. A saying more vniust is auouched in that letter, viz: that at M. Skipwiths comming to *Xpton* to visit his brother in his extremity, hee had three Doctors with him. D^r Lapworth came thither many daies after; and my comming was many daies after D^r Lapworth. And before our commings wee did not beare that any D^r of Phisicke was there beside D. Cotta. If any, or so many Doctors were there, it behoueth them to quit themselves of this imputation, viz: that they tormented the patient. D. C. hath answered sufficiently for himselfe. Oftentimes profitable medicines exasperate the disease & increase paine for a while. *Nulla remedia tam faciunt dolorem quam quae sunt salutaria.* If M. Marker was one of those Doctors, he tormented first and healed afterwards. *Una eademq; manus vulnus aperit, sanat.* It were fitter for M. Marker, and men of the ministry, & of that excellent profession, especially such as haue cures and charge of soules, for which they re-

ceane Tythes, and other annual profits, to harken to S. Paul, who counselleth them to attend their reading, to attend their flocke, to attend their office & function, rather then to watch at the furnace as Laborants, or to keepe a shop of medicines as Apothecaries, or to practise Phisicke as intruders, or to wander abroad vnlawfully as vagrant persons, seeing they may be & are Parsons at home, or to giue doubtfull answers as Wizards, or to erect false figures as Impostors; or to profess soothsaying as Magitians, or to peruert sicke men from religion as dissemblers; or to leaue their function as Apostates; or to doe the worke of the Lord negligently, as they which in holy Scriptures are accursed. *Vale egregie Doctor, Et spartam quam nactus es tueri ne dubites.*

Your assured friend

Henry Asworth.

By this letter & counter-testimony, it is not obscure how nimble and prone in the Authors of the three first domesticall testimonies is their needlesse arrogation vnto *Amum potabile*; supposing their vnderstanding awake, when indeed it is only in a dreame. This is the vsuall disease or coma of these daies. Thus men that are in loue with their owne partial thoughts, vsuallly itch at euery light occasion to offer these like loue-trickes vnto the Lady and Mistris of their fond affection, their selfe conceit. I doubt not but by that which I haue here manifested, and apertly produced and proued, euery vulgar eye may discouer the euident partiality, and error of this second testimonie. I will omit further to take occasion to call it vnto so strict account, or sifting, as is warranted by the vniust prouocation therein offered. It is sufficient that the maine matter and question is sufficiently cleared to bee out of question, by the confutation of the first testimony, as also that in this second is nothing worthy confuting, but that which hath confuted it selfe.

The

The third testimony.

M *Alte vir probitate & scientia singulari.* My wiues brother, M^r H. S. lately told me how friendly mention of me you made to him. He might very well haue reciprocated, and said, how oft mention hee hath heard me make of you: yet howsoever I must euer acknowledge my selfe obliged vnto you in double bonds. For in my last greuous & long languishing sicknesse, when my then Phisitian D^r C. staggered in his iudgement of my disease, and in the hope of my recovery, he seemed to quail, yea when my selfe, and al my beholders did dispaire of my life, then by Gods prouidence, a friend telling the rare vertues of your *Aurum potabile*, caused two graines of the same to be dissolued into fiue spoonefulls of Endine water, and so to be ministred vnto me. After receauing thereof, within one houres space, it is incredible to be spoken, what alleuiation I found of my languishing, and what corroboration of all my vitall parts. In the morning I tooke it, and vntill night I felt a most happy operation thereof. It procured stooles all that day so pleasingly as my soule could desire, vntill such time as my Phisitian, after he had taken his leaue of me for that night, and that I had now composed my selfe to rest, came againe vnto me, hauing vpon the point of a knife somewhat, which hee did put in my mouth, being then almost asleepe. But about mid-night when I did awake, I found my selfe relapsed as before. Then vtterly despairing of my life, I called (as I thought my last call) vnto my wife, intreating her to send againe to my foresaid freind, to intreat him to consider, whether in his iudgement two graines were not too small a proportion to ouercome the malignity of so dangerous a disease. Hee therefore gaue mee this second time three graines, which speedily, as before, and wonderfully did refresh my spirits, & thereby my body was very soluble for the space of Seauen dayes after. And most

withstanding sundry evocations, euery day my strength daily encreased. Then was that Doctor exceedingly angry that I did entertaine his counsel no longer, since which time he hath wrote an English booke, vncharitably defaming me, and ca- villing against that famous medicine, which by the prou- dence of God, restored me both life and health. Now concer- ning the cheife intencion of these my letters, I pray you send me 12 graines of your potable gold, in such forme as my bro- ther lately receaued from you. This bearer my freind shall giue you satisfaction for the same, &c. The author of health is God, who perpetually preserve you, vnto whom hee hath vouchsafed such fauour as to attaine vnto so great a restorer of health, and prolonger of life as this *Aurum potable* appea- reth to be. Farewell Rec: Dr.

Your most louing friend

VV. S.

The Refutation of the third Testimony.

THe maine intent of this testimony is the praise and ho- nour of *Aurum potable*, and the vilification of Dr. C. his indeauour. *Aurum potable* was prosperous, other medi- cines were offensive and vnfortunate vnto the patients ease. How then? Is this sufficient simply to contemne the one, or exalt the other? Is this in true reason iustly to be exprobra- ted against the Author or dispenser of the one, or truly ad- ding worth vnto the Author of the other? Who is ignorant that the variation, election, or preferring by the Phisitian of one medicine, rather then another of the same kinde, is euer as touching the euent vncertaine, and in euery small circum- stance still changeable and variable. The prooffe also of true Sympathie betwene this or that medicine, and this or that particular person, consisteth in no certainty of infallible dire- ction founded vpon any vndeceasing or assured ground of
art

art or reason, but vpon speciall trialls thereof alone, and such as are altered vpon euery change or differing circumstance. For this cause in iust ballance weighed vnto art it selfe, or the Phisicians merit or worth, there is nether praise due, when a medicine so giuen succeedeth well, nor disparagement deserved when it falleth out ill. Vnauoidable casualtie of good or ill indifferently in these cases is vsuall, and all men the most excellent, exquisite, and scientificall that euer were are subiect thereto. No man whatsoeuer can foresee the secret and hidden sympathie, which that or this particular nature rather hath with this then that particular medicine. It is onely the long and oft obserued prooffe and triall that must giue demonstration thereof. *Aurum potabile*, in this patients sense, in his Phisicians profession was a Cordiall. So was that which D. C. did administer, and in many other bodies hath beene nothing inferiour vnto *Aurum potabile*, euen to the utmost extent of the praise and worth which the patient doth attribute thereto. At this time, and in this Gentleman, it happened not to be fortunate, as was *Aurum potabile*. Is this sufficient reason contemptibly to mention D. C. his meanes carefully and artificially applyed with good intention in himselfe, and good indication in the disease and cause? Nay is this sufficient matter to reuile, to hate D. C. to charge him him with loathed insufficiency, openly and secretly to prosecute him with all interior malice. This is a secret I vnderstand not. It is here said that D. C. was angrie forsooth, because his counsell was refused. Hee did neuer oberude his counsell, nor would haue daunted it, if he could haue fore-seen such inordinate and intemperate manner. If hee were angry, his anger was only for that the counsell, by which the patient had in reason receaued the first and maine good (as I haue proued in the confutation of the first testimony) was against reason so indignely forgot and vilified. For this cause hee did iustly disdain the vniust wrong, and did openly and professedly no lesse readily refuse, that he was refused in the view & hearing.

hearing of many witnesses. Whereas it is said that D. C. staggered in his iudgement, and quailed in the hope of recovery. It was no more then occasion did require, as may appeare first in the patients aduersnesse vnto himselfe: Secondly, in *Markes* his description of the patients estate, as also by the deliberation and pause which *Aurum potable* did take for his imperfect recovery which was from D. C. his desertion of the cure in March vnto the date of the first domesticall testimony September 10th. Whereas it is objected that D. C. did write a booke inhumanely handling the patient with calumnies. It is meere misprision. The patient was neuer in any treatise by him nominated nor so much as described in any such sort, as he can iustly any way appropriat vnto himselfe. There was neuer any wrong really done vnto him, but onely in his owne opinion. What in any priuate speech hath passed that might seeme to touch him, it was extorted and vnauoidable for the wronged his necessary and iust defense, being prouoked by all extremity of dispite. As for the book which is tearmed vaine, it is able to answer for it selfe, and was neuer as yet put to silence. Now vnto the matter it selfe. It is doubted whether the patient be beholding vnto D. C. in any part for his care and precedent paines, or soly and totally vnto *Aurum potable* succeeding after. It doth not follow that because *Aurum potable* pleased the patient his ease, sense and desire; therefore it doth performe the reall true benefit in right vnderstanding vnto the health. It were ridiculous if any man should thus reason. This way is a faire way, a pleasant Greene way, pleaseth and refresheth me, *Ergo*, it is my way home. This is a thorny, ragged, crooked way, and much troubleth and discontenteth me, *Ergo*, it is not the way vnto my intended iourney. The way vnto health is oft times as the way vnto heauen, smally pleasing. It is not the pleasures or refreshing in the way, but the true end and expected issue thereof, which induceth the iudicious with consent, perseverance, and patience, to walke therein. In the right method of
regular

regular cure, and according vnto art and reason D. C. did proceed, by the confession of M. *Markes* his letter going before, at the end of the confutation of the second testimonie. The truth thereof likewise doth proue it selfe by demonstration, in the same fore-mentioned confutation. Common reason, and the generall course and custome of all Physitians in the like case or occasion, doe vncontrouersly confirme the same. How can it then be iust or reasonable that D. C. guiding his honest intention, and care of the patients good, by true art, by likely reason, and in all artificiall order & course confessed, should notwithstanding, bee blamed and blasted with an euill breath, because the present or speedy cure was not according vnto expectation equally prosperous & happy; or because the patient thereby found not ease. What the disease was is apparent by *Markes* his description, namely a burning feauer. The remedies in that disease euer requisite & necessary in ordinary regular cure, were by D. C. administred according vnto art and reason, as saith the same *Markes*. The Patient complaineth in this course, hee as yet found no ease, but rather increase of paines. Vpon this ground and reason *Aurum potabile* vndertaketh and the former proceeding confessed according vnto art and reason is repelled and interrupted. What reason can be herein, or with what reason can any cunning fixe any iust blame vpon D. C. or derogate from his desert, being by true reason & rule iustified, what soeuer was the present issue or successe thereof, which more truely consisteth in God his holy designement, then in mans indeauours though neuer so faire or likely. And thus is the iniury and wrong done vnto D. C. made palpable vnto any common, and vulgar indifferent view. It is objected that *Aurum potabile* gaue ease, which the other remedies did not. First, herein it is requisite to consider, that those likely and reasonable remedies before mentioned, although their present benefit did not attend or accompany their vse (as is not alwaies or euer expected) yet their certaine and vsuall knowne profiting in

† *Plethora vnicuius ac proprium remedium vena sectio.* Ferri. de Meth. Med. b. 2. c. 4. † *Humores à natura i consuetudine eorum, recedentes, et neque victu neque a terreati ne soli emendari, neque coloris naturalis beneficio in bonitatem pristina reduci possunt, purgat one sunt auferendi.* Ferri. de Meth. Med. 3 cap. 10.

ordinary course, in certaine triall & common experience doth yeeld infallible ground of likely reason, that they did not on-ly their vsuall comodious benefit in that ease and happines, which did befall the sicke, but prospered & inabled the possibility of that reputed good in *Aurum potabile*. Secondly, let vs herewith compare & examine what that good was which vnto *Aurum potabile* is so gloriously ascribed, namely ease, corroboration, and refreshing vnto the patient. Notwithstanding these reputed grand benefits, the Patient continued the space of halfe an yeare. (as appeareth by *Markes* his testimonie) languishing, sick, & greuously vexed with paines & swellings in many parts. *Aurum potabile* therefore gaue ease & refreshing, but cured not the disease being stil attended with the decumbence & superfluity of humours. This is euer a manifest argumēt of an imperfect *Crisis*, or cure, the perfect *Crisis* and cure neuer leauing behind any part of the old disease nor matter, or occasion of new, (which Physitians call *Empyrhema*) but by manifest, perfect, & compleat euacuations, sufficiently remouing the superfluitie & excesse of vitious humors, which are the causes of disease. Since then after the vse of *Aurum potabile*, plenty of humors still remaine, afflicting and oppressing diuers parts, therefore manifestly *Aurum potabile* was, as insufficient and defectiue in true and perfect cure, so also in due euacuation of humors, necessarily conductiue vnto cure. And thus doth manifest reason informe, that *Aurum potabile* did vnseasonably intrude it selfe, and abruptly discontinued more reasonable and necessary remedies. This hurt and iniurie, in reason *Aurum potabile* apertly committed, the only good it did, was reputed ease and refreshing vnto the Patient. This is indeed a pleasure and benefit in the *interim*, in cure, but no effecting, or effectuall perfecting of cure. Here may a question be moued, whether we may not safely trust Cordials (among which *Aurum potabile* is one) without phlebotomie or purgation, for the relieuing of nature, and cure of diseases, considering many diseases are seene to be so cured

cured sometimes. When diseases thus happen to be cured, (which is very rare and seldome, and euer vncertaine) that it commeth by accident, and is casuall, no man is ignorant. It is true, that after Cordials, Nature is found sometimes inabled or stirred vnto many spontaneous expulsions, sometimes by bleeding, sometimes by vomiting, sometimes by sweat, sometimes by purging, as in the aboue-named Gentleman, by his testimony of such like effects, in his *Aurum potabile*, may be haply granted. But we must obserue and distinguish, when, and how, Nature is hereto accustomed, and inabled; as also when she hath power, and when she hath no power thereto. For where the cause of the disease is absolute Lord or Master ouer Nature; as touching her owne daring to encounter, or as touching her possibility to resist, as also where she doth vnto her vttermost, resist and striue in vaine, (for that the causes of diseases, haue before gotten so strong holdes within her, that she can neuer raise or remoue them,) there the power of Nature is of no force by Cordials, nor can the most assiduons application of the most excellent Cordials preuaile, but are in all reason vainely obtruded, or at least vsed for a short time of slender releiuing only, except the * generall re. ** Ideo in valde acutis purgandum, ait Hippocrates, eadem de si materia tugeat: differre enim inquit in talibus malum.* *Aph. 10. sect. 4.* medicines giue more promptly the more proper supply, by the conquest, remouall, qualifying, or at least competent diminution and lessening of the causes, by which solely diseases, collect, hold, and maintaine their vnmastered and irresistible greatnes against Nature. But where the cause of the disease is not absolute Lord or Master, but Nature is able in some degree or sort, to struggle and contend therewith, there she may be, and is, oft inabled by Cordials, sometimes to put by the present fury and malignity of a disease, sometimes to make an exchange of a more tollerable disease, for a more intollerable; a more dull, for a more sharpe; a chronick, for a more acute: yet still in these cases, or for the most part, or vsually, she remaineth a prisoner vnto diseases, though haply seeming sometimes, somewhat refreshed, or enlarged, by exchange of

the diseases. There onely solely and truly, Cordials doe effectually prevaile to good or benefit, where the disease is not in it selfe vnto Nature importable, nor in the cause, doth totally depresse and sway her downe. For Cordials, although they doe manifestly repaire the decayed strength of Nature, yet can they not giue vnto Nature strength about that, which radically, fundamentally, and originally shee before had, and possessed in her selfe. Nor can they inable her to beare any weight or load of affliction, about that * her strength. Nor can they by repairing, or reducing her vnto her most perfect and able strength in her selfe thereby, giue alwayes sufficient provocation, or needfull stimulation (when she is oft-times forgetfull, dull, or idle) to resist and expell from her, those inward and secret hidden enemies of her life, which remaining within her, doe commonly by secret vnder-myning, without their expulsion, swiftly, and suddainly, oft strangle and kill her. We see for this cause, that vpon manifest comfortation and assistance by Cordials, Nature is oft encouraged, and lightened for a short time, to make offer of resistance of expelling her disease, of enlarging her selfe; but in the end, the † cause of her oppression, & therewith, the oppression it selfe, remaining still vnremoued, after some struggling and struiuing in vaine, she is conquered, and yeeldeth vp the ghost. He is no Physitian, nor so much as a man injoyning common sense, that is hereof ignorant, or will deny it. And thus it is apparent, that vnto Cordials (as touching the certaine profligation of diseases) it is no prudence or wisdom, ordinarily, or usually to trust, although sometimes the strength of Nature, when she is manifestly superiour vnto the vehemence of the disease, being assisted and revived by Cordials, doth casually wynde her selfe out of some imminent and present dangers. If any man shall obiekt, that *Aurum potabile* hath a larger property or vertue, then is comprehended in a Cordiall alone, let him peruse the description, which any learned Writer or Author hath giuen thereof. Let him read *Raymundus*.

Lulling

* Ideo plenior
habitu bonam
statim solvere
monet Hippo-
crates, tanquam
periculosum vi-
de, Aph. 3. sect. 1.

† Humores eo-
pis suauiter pre-
munt, suffocant
temperamenti
mediocritatem,
alterant, cor-
rumpunt, bisq;
nominibus sunt
exitiales. Gal. de
Meth. Med. 13.
sect. 5.

Luſius, and *Arnoldus de villa nova* their descriptions, alledged and produced by the Apologift. Read the first in the 5. reason, of the first part of the Apologie; the second in the third reason of the same part. Read his owne ample description also, of the natures, qualities, and vse thereof, succeeding immediatly *Arnoldus* his praises thereof, before-mentioned. Read the beginning of his 5. reason. There most manifestly, as also in other places of this worke, and in the former Authors, it appeareth without all doubt or question, simply, and in it selfe, to be solely a Cordiall. Now (worthy Reader) vouchsafe to call to minde from the former discourse, vpon what an ayrie foundation, the praises of *Aurum potable* in the three first testimonies, hath built her nest, namely, the Patients flattering ease, *Markes* his ignorant susurration, and a strong opinion, bewitched with *Aurum potable*. And thus is apparent, how the Authors of the three first domesticall testimonies, that they might wrest out somewhat, which might sound or tune vnto the disgrace of Dr C. for his thank-worthie paines, and vnderferued good-will towards the Patient, haue studiously in their testimonies, set nothing vpon the racke, and out of nothing, haue extorted nothing. Their partialitie, error, and wrong, is not therein obscure, nor can any obseruer be ignorant, vpon how false things therein, doth hang the supposed worth of *Aurum potable*. According vnto my former promise, and the common rule of discretion, I will intermeddle with no other testimonies of the Apologie, that concerne me not. These which doe concerne me, & whose reason and affection, Authors, and other circumstances, are well knowne vnto me, I haue here iussufficiently sifted, winnowed, and found meere chaffe. By the ignorance, vnto truth, error in iudgment, want of right distinction, intemperance of passion, mispulsion, contempt and abuse of right reason manifested in them, the possibility and likelyhood of the worthlesnesse, trifling, or insufficiency of many other, is not obscure. As for the maine scope, whereto they all doe aime,

which is the boast of happie issues in *Aurum potabile*; if all the testimonies were granted true, and none were false or mistaken in that kind, (as I haue evidently proued some) yet were not that sufficient to iustifie the common, rash, and precipitate trust, and vse of *Aurum potabile*, since good successes and events, are alone no sound arguments, or evidences of any perpetuity of excellency in any kind. Neither do good successes necessarily inferre true Art, or euict the merit or praise of the workemen, but where therewith his worth is clearely likewise proued, either directiue thereto, or operative therein. For this cause saith the Poet,

-----*Caveat successibus opo*

Quisquis ab eventu facta notanda putat. Ovid.

Ill him betide in his intents,

Who iudgeth workes by their events.

Nor can Dr *An*: be ignorant, that ill attempts do oft-times well prosper:

Properum ac falix scelus

Virtus vocatur. saith *Seneca*.

While some men doe thriue well in ill,

Most men a vertue deeme the skill.

It is not therefore the good successe that doth proue any thing or action good, either in the nature, end, or vse. This argument therefore for *Aurum potabile* his goodnes, is so far from good, that it is vnlearned, temerariqus, rotten, and vn-sound.

C A P. VI.

NOW hauing declared the falsitie, and depraued end and vse of some of your testimonies, best knowne vnto my selfe, I will next according vnto promise, recite other some, which in true reason, in Art, in the generall counsels, decrees, and experience of all Physitians, are infallibly, and altogether void of credit, or possibility in themselves.

This

This is evident by your proposing your curation of such diseases as are incurable. See page 86. where you report your curation of a Marasme, as saith your Latin Copie. Your English Copie page 94. ignorantly translateth your word *Marasmus* an extreame debility. We must needs take the Latin for the text, and the originall. The impossibility of curation of *Marasme*, is evident vnto him who knoweth what *Marasmus* is. *Galen* in his booke de *Marcore*, doth tell you that it is *corruptio corporis viventis propter siccitatem*, that is, the curruption, wasting, or destruction of a living body, thorough drynes, or privation of the radicall and life-giuing moisture. *Marasme* is the highest degree of a consummate consumption. For this cause he saith in the same place, that it is incurable. *Marasmus omnes corporis partes similiter absumit. Attenuatos vero sanarunt, qui Marasmm se sanasse putarunt, circa affectionum genera errantes*: that is, a *Marasme* consumeth all parts of the bodie alike. They haue only cured leane and extenuate bodies, who ignorantly erring and mistaking the different kinds of diseases, haue thought that they haue cured bodies consumed with the *Marasmus*. Thus your grosse ignorance, in not putting true difference betweene the kinds of consumptions, doth necessarily convince the falshood of your reports and testimonies of their curation, since no man can affirme truth, concerning things by him not truly distinguished. Thus your affirmation of your curation of *Marasmus*, doth appeare vnto all learned men, vnlearned, and not true. Concerning your reports of the curation of other kindes of consumptions likewise, obserue the weaknes, page 86 of the Latin Copie, you avouch a man cured in few dayes, page 87 of the Latin Copie, you report another cured *brevissime*, that is, most speedily. The English Copie, 95 page, translateth it timorously, as doubting the Latin was too bold, and ill advised. Who knoweth not, that knoweth least in Physick, that all consumptions are Chronick, and bringing diseases, and necessarily, and vnavoidably requiring length of time vnto their
restaura-

restauration, repairing or reducing vnto former health, cannot be in any reason or possibility, truly said *brevissime*, that is, very speedily, or in few dayes cured. Obserue yet further, that *Aurum potabile* must needs be ignorantly and falsely reported, to be the proper remedie vnto consumptions, except it be a restorative, since in restauration consisteth the true cure of consumptions. How farre *Aurum potabile* is discrepant herefrom, let these words of the most subtile *Scaliger* determine, *Exercit. 272. Is vero qui auro vescitur Aurum fiet. Cuius natura cum longissime distet a natura nostra, neuiquam nostra licebit per illam restaurari*: that is, he that feedeth vpon gold, must needs be a golden substance, or gold it selfe: the nature thereof since it is so farre remote from humane nature, it is impossible for our nature to be restored thereby. Obserue yet once more, that some doubt may be iustly made whether *Aurum potabile* alone, may not do hurt in consumptions, since it seemeth a thing inclining vnto drynesse and heat, by his Masters mixture thereof with cooling things in hot diseases. Things inclining, though moderately, vnto drynes or heat, are aduerse vnto consumed and wasted bodies. Ill would it fare with *Antony*, if his flesh vnto the bone consumed, were only to be restored by *Aurum potabile*, which yeeldeth in quantity, so vnlikely a pittance vnto restauration (since in so few and small graines only administred) and in the quality rather hard mettall, then tender flesh, or ought thereinto

* *χάλυξ ἢ ἀργύριον* * convertible. Let him try and trust it, if he thinke good. Let him dine, suppe, breakfast, frolick, feast therewith alone some few weekes. I doubt he sooner shall turne into *Midas*, then gold into him, to nourish him, and in the end with *Midas* may say, as the Poet of him doth sing.

ἡ χρυσὴ καὶ ἀργύρεα μεταλλὰ, ἀ καλὸν νοστήσειν ἀνθρώπῳ, ἀλλὰ καὶ κατὰ φύσιν ἀποδοῦναι δύναται. Aristot.¹

Probl. 42.

Aurum est incoctile. Scaliger
Exercit. 272.

Copia nulla famem relevat, sitis arida guttur

Vrit, & invisum semper torquetur ab auro.

Gold store, nor's thirst, nor throates heat quell,

But gnawes his heart with hunger sell.

Beware then (Doctor *An*) lest if you make tryall, that which

which of the same Poet is said of the same *Mulus*, be verified of both.

Induiturque aures lentis gradientis a sellis.

For want of fore-advised feares

There steale vpon him Asses eares.

Thus much concerning the falsehood, in reason of your curation of consumptions by *Aurum potabile*. As loosely likewise elsewhere, you either ignorantly miscall, or mistake continuall feavers, or els speake not truth of their curation. Read this foule lapse page 50 of the Latin Copie, which as the most Authentike I haue wholly followed. There the Latin Copie in the margin note saith, *continua febris*, that is, a continuall feaver, which notwithstanding afterward in your relation of the manner thereof, proueth a manifest intermitting ague, ending with a plaine infebricitation, or *ἀναψύξις*. The cold, say you, did not hold long, the burning 3 or 4 houres. The English Copie page 56, translateth as ignorantly *continua febris*, in the margin afore-said of the Latine Copie, a continuing Quotidian. To leaue your barbarous impropriety of tearmes and speech, let vs come vnto your assertions themselves, concerning your curations by *Aurum potabile*, of continuall feavers, and burning feavers specified page 58, 59, of the English Copie. *Galen* in his 9 booke *de Meth. Medendi*, doth demonstrate the Prime and maine necessity of Phlebotomie in all continuall or continent feavers, which the Greeks distinguish by these termes of *σύνχαις* and *πυρεσίδε*. *Maximum & precipuum remedium*, saith he, *est missio sanguinis, sine qua plerumq; sequitur aut Suffocatio, aut Syncope lethalis*. He indeed in the same place granteth, that Nature being strong, and the inflammation within mediocrity, sometimes by some large spontaneous profusion of blood, at nose, or at some other part, sometimes by some large or copious breaking forth of sweat, or the like, Nature may haply free and deliuer her selfe in some continuall feavers. But where Nature is overcome by many degrees of the feaver, or of the abundance of

L

putrified

putrified humors in the blood or veines, or of their excellling
 boyling inflammation, without Phlebotomie, Nature can ne-
 uer be relieued, and the seauer must needs be killing, deadly,
 and mortall. For this cause and reason, saith the same Author,
lib. 3. de Crisib. cap. 9. Plurimi in accessionum principijs propter
materia multitudinem, aut inflammationis magnitudinem, inte-
rent. Many sicke men doe die euen in the beginning of the
 exacerbations of their sicknes, through the mighty oppression
 of the abundance of humors, or the excellling greatnes of their
 inflammation. Who then doth not see the inevitable necessity
 and ingruence of certain death in these exigent, if the discreet
 administration of Phlebotomie be not sufficient in time to
 prevent it? Can *Aurum potabile* here play the Chirurgion,
 or let blood? or can it so comfort Nature, that aboue Na-
 tures fundamentall and radicall power, she shall performe
 in the power thereof, that which is impossible? Is he wor-
 thy to be a licensed Physitian, who maintaineth, and closely
 soweth these serpentine errours and absurdities, so mor-
 tall and pernicious vnto the life of man? Did euer any
 learned Physitian, with such enormous ouer-plus of at-
 tributes, fixed vpon any one particular medicine, seeke
 and indeauour to robbe and spoile the sicke so totally,
 and wholly, of all mature care, respect, or consideration of
 the generall necessity and vse of the generall remedies, neuer
 safely nor prudently of any age, time, learned writers, or Phi-
 sitians omitted? Who beside your selfe hath euer in any age,
 or time perswaded simply, or without carefull addition to
 trust alone in burning or continuall seauers, vnto any one sin-
 gle helpe or medicine? Look and view *Rulandus* in his Cen-
 turaries, who although in the Chymicke preparation of many
 excellent remedies (as *Quercitanus* reporteth and iudgeth of
 him) he far excelled your excellence, that is faine to praise it
 selfe in one medicine alone. Although I say in multiplicity
 of excellent Chymicke preparations, hee vniuersally and in
 many hath excelled your owne single vniuersalitie, yet shall
 you

you not finde in any one curation among so many hundreths at any time, any of those his Famespread particular medicines vted without the precedence of the general remedies, Phlebotomie and Purgation. View any other Chymicke-Physitians, *Libanini*, *Gunnithewini*, *Anderwacii*, *Quercitanus*, or whosoever else hath obtained any note or name among the learned, and you shall finde no man but your selfe in continuall feavers to attribute absolute, certainty, perfection, or safetie of cure in any one meane or medicine whatsoeuer, omitting the carefull and circumspect regard of the mature administration of Phlebotomie. You will answere that toward the conclusion of your Apologie, and in that your last farwel, or Chapter of the vse of *Aurum potabile*, you doe admit Phlebotomy in conuenient time, as also purging. This is your ordinary practise to abuse the simple and vulgar reader, to intice by confused proiects at large scattered, his trust and beleeffe, and afterward in some obscure sort or manner, and in some lesse obserued place sparingly to insert a cunning limitation, or contradiction thereof, thinking thereby to salue the doubt & question of your falsehood and deceit, which you doe foresee that the better aduised may in reason iustly make. To what oether ende doe you without difference or distinction, professe simply, pronounce, & iterate in so many places your curations of continuall Feauers by *Aurum potabile*, mentioning it meereley, solely, and by it selfe, but that when the credit of that professio so oft inculcated, hath fully settled it selfe in the vulgar braine without addition or consideration of oether respect, You may then sneakingly, and more vnobseruedly thrust in that, which may serue you for caution against iust challengings: that thus not easily espied of those whome you purpoe to make a monopolie, by their inchaunted and deceaued trust in your *Aurum potabile*, you may still continue the intrahled vnto fraud, vnder pretense of extraordinary loue and care of the general good & humane health which you seeme to professe.

Tuta frequensq; via est per amici fallere nomen. Ovid.

The fairest way to fowlest deed,
Most frequent, safe, and sure to speed,
Is in bright shape of friendly hue,
To cloath deceit, but still seeme true.

Thus haue I breifly detected the fraud, ignorance; & impossibility of some of your testimonies in true & sound reason, in the common reception of art and exercise of true learning. I now come to shew vnto you, that there are other medicines and remedies, nothing inferiour, but equal in their effects, vnto your testified praises, and praised testimonies of *Aurum potabile*.

CAP. VII.

AS in your exaltations of the effects and successes of *Aurum potabile*, you drawe forth solely, or for the most part, such testimonies as testifie within your owne experience of your owne triall, so will you haply expect that I should hold the same euen proportion and equall such issues vnto *Aurum potabile*, as may match it with medicines in my owne practise and prooffe. This I will therefore accordingly doe, that thereby you may the better conceaue that it is not so difficult, or so praise-worthie (as you deeme it) for any practiser in his owne priuate course, to take iust occasion to magnifie his medicines, and their manifold wondered issues, if wise men did not consider that too much wonder doth argue ignorance, and ignorance more vsually then true science doth dote vpon such vaine glory. Your ordinary and common curations performed by *Aurum potabile*, I will omit as not worthy a second mention. Those onely wherein consisteth extraordinary note, I will match with the like. The cures most remarkable which you haue recorded are the deliuey of the difficultie and danger of Child-birth, the deliuey of dead children in the English Copie, page 72. 73. 74. the

the Dropic page 78. of the English copie. Small poxe 87
 88. of the same copie. Diners kindes of Convulsions, Epilep-
 sies, Palsies, 85. 92. 93. of the same copie. Deplorate estates
 reputed dead and vnrrecoverable, page 85. 81. 82. of the same
 copie. Vnto the first I equall first these two cures following.
 In the yeare 1604. there happened to bee my patient a wor-
 thy Lady then lying in Hartwell Parke in Northampton-
 shire. She was left by a former beneficed Phisitian, as also by
 her Midwiues in a deplobrate abortion, without hope in their
 combined resolutions, and with prediction of impossibilitie
 of deliuey with life. There augmented the former doubt and
 feare the presence of a continuall feauer, the double Jaundes,
 the yellow, and the blacke. By one only medicine, contrary
 vnto all expectation, and against much opposition, I imme-
 diatly recovered her decayed power and strength, & within
 an houre or two after the assumption thereof, shee was with
 glad some facillie deliuered, her child liuing vntill the next
 day, with very good likelyhood of continuance in life, being
 notwithstanding borne twelue weekes before the time. The
 history is not obscure, nor the witnesses of the meaneft worth
 and eminencie. The Jaundes of both kindes was shortly, with
 wonder vnto the beholders, cured, at which time also shee a-
 voided from her guts a stone the bignesse of an halse nutte,
 round, smooth, white, as hard as a flint, full of holes as if bo-
 red through.

The Lady
 Coke of Hart-
 well Parke.

Many yeares before the former successe, I had made pfoof
 of the same medicine, but especially in a vertuous Lad e
 dwelling two miles distant from Northampton westward.
 Shee had then beene distressed very neere the space of a fort-
 night, in doubt of strength and hopefull deliuey in child-bed.
 Within an houre, or thereabout, after the taking of the same
 medicine at my hand, earnestly by her desired against the op-
 position of other women present, she sensibly recovered her
 lost strength, and obtained speedily her wished deliuerance
 of her liuing burden. I knowe not whether the Agents for

Aurum potable may now haue preuailed to beget an obli-
vion, and extenuation of this and diuers other my willing &
fortunate endeauiours in that familie.

Vnto the third Curation by *Aurum potable*, and your
boast therein, I doe oppose the wife of one *Edward Owen*,
dwelling in the city of Couentree; she was vexed the space
of a weeke with the head of a dead childe, remaining in her
wombe after the body was gone diuers dayes before. All o-
ther meanes in vaine varied, this one medicine (when she was
almost spent and ready to yeeld the Ghost) gaue vnto her
comfort and strength, and within few howres after the recea-
ving thereof a speedy deliuey of that dead part. She liued af-
ter it two daies with some hope of recovery: but her former
labour, paines, and toile, first with the first diuided part, and
after with the second, and the treble vexation and weaknesse
in the time of interim betweene the one and the other did de-
priue her of that hope; the woman her selfe, notwithstanding,
being very thankfull and ioyfull of her receaued ease, and
comfort without expectation of life.

In Northampton this last passed yeare, the wife of one
Mauds, vexed by multitudes of other medicines, in vaine af-
ter the receauing of this selfesame medicine beyond all hope
or opinion, within few howres was disburdened of her dead
and before mingled burden, and suruiuethe the misery, and is
now since that time againe with childe.

Your wonders acted by *Aurum potable* in the small pox,
I will parallell with as wonderfull issues by other medicines.
It is now about tenne yeares past, since a poore man of Nor-
thampton required my aduise concerning his child, being a-
bout 4 or 5 yeares of age. She had bene partly by much for-
mer Phisicke, and partly by the long continuance of her dis-
ease about halfe a yeare extremely weake and macerate. I
prescribed only vnto her the assiduous vse of *Carduus bene-*
dictus boiled in posset drinke. After this drinke vsed two or
three daies, the child did cast forth an incredible number of
wormes,

wormes, and after the wormes issued the small pox plentifully. Thus was the childe perfectly, and instantly recovered, & grew in strength, bignesse, and feeding. For the praise and worth of this meane medicine sensibly vnto the childe it selfe, it is worthy the recording, that the child after the recovery, did take such liking and loue vnto *Cardus benedictus*, that spontaneously and of the owne accord she could cry and call for it, and greedily eat it sometimes alone by it selfe in the very bitter substance.

I will followe this cure of the small poxe with another only, *Anna 1601*. A young Gentleman, my very worthe freind *H. T.* was dangerously surprised by the last mentioned disease, vpon which after they were fully broken out, did freshly againe start out and creepe another kinde of poxe of a lesse high colour. After the poxe were thus plentifully and doubly broken forth, and had spread and settled themselves in euery part, beyond all possibility of retorne backe againe inward (the Gentleman notwithstanding still continuing sicke) I gaue vnto him an ordinary lenitiue. Before the receauing thereof, hee continued still very sicke and weake, vn able to moue, or to be moued out of his bed. After the first operation thereof, in the same instant, he was discharged of his sickness, continuall heat, the noisome fume and smoak of his disease, and wearisomnesse of his bed, and so perfectly and presently reduced vnto his former healthfull temper, that immediately without my knowledge, hee aduentured downe into the house and aire, with the fresh heat and glowing of the poxe in his face. Notwithstanding he did neuer after find any sickness, weaknesse, or inconuenience at all therein, the fresh remembrance, or markes only of the poxe in his face, out-facing the wonder. Here you may see what rare successes may oftentimes happen vnto meane trifles and toyes in their vulgar esteeme, giuing occasion of wonder vnto men, whose defective knowiedge is vn able to check and limit the too much wandring of wondring. Concerning the cures by *Aurum potabile*.

† See the discovery of erroneous practitioners in Phisicke likewise Chap. 9. & 10. of the Triall of witchcraft, as by a second edition it is to bee enlarged, partly for more perspicuitie, partly for some points formerly omitted, or unsatisfied.

tabile of Convulsions, Palsies, Epilepsie, or falling sicknesse, I knowe you cannot equall those wonderfull kindes, which in a former Treatise I have published. In that † discovery you may discover page 37. 38. pag. 61. 62. 63. 64. 65. many wonders of nature in the former kindes; & by over wondring vulgarly esteemed about nature, yet by natural meanes sometimes cured, sometimes qualified and mitigated, in all which I was my selfe alone imploied with no lesse happy successe then can happen to *Aurum potabile*.

Concerning Dropsies by *Aurum potabile* related in the Apologie to haue beene vanquished, I will bound my selfe (as in all the former) vnto the equalling them within two instances. A Gentlewoman of my name and family, hapned to bee suddenly and extreemly swollen in her belly, and extenuate in all other parts of her body except her legges. After three quarters of a yeare continuance in this estate, with some hope of child-birth, in the end finding her selfe deceaued, and likewise her midwiues, & some also learned (able in as great difficulties to iudge and discerne) she resolued her selfe to be *Hydropicall*. She did heare the counsell, & had the conference of diuers worthy and learned Doctors, and Phisicians, yet resolued to be a patient to my selfe alone, & yet so my patient, as to haue no further patience then with one onely medicine, and but once indured, or at most twice. After the receauing hereof without any molestation vnto her, the first day within few houres all her humours and hydropicall swellings immediately did fall, and she hath euer since that day and time beene perfectly recouered, and so hath remained now 4 or 5 yeares. If *Aurum potabile* had effected this, it had beene chronicled as a wonder, but let *Aurum potabile* learne not to bee too swift vnto wonder. Every ordinary Phisitian that hath the opportunity by any competence of practise to view the workes of nature, cannot choose but oft meet with many rare and wonderfull contingents. It behoueth a Phisitian to make rather his vse then his boast thereof. I affect not with the

the Apologist the indiscreet publication of enery particular man and name. This report hath the testimony of learned Phisitians, as concerning the disease, and of many neighbours in Northampton touching the forementioned effect.

There was Patient vnto mee this last yeare, a very aged Gentleman, one Mr *Wiseman*, in his owne account more, in the common esteeme of other men nothing lesse, then fourescore yeares. I found him extreamely swelled in legs, thighs, back, belly, stomack, as largely as the skin was able to stretch and distend it selfe. His senses were so benumbed, that hee oftentimes did not (though being awake) take notice of vsuall or ordinary obiects. His sleepes were vnquiet with groanes and starting, his respiration very short, thicke, and full of difficultie, his reason and memory very oft by fittes, and times forraking him. Hee very earnestly desired my presence, and counsell. After my first view of him I departed, leauing him in my opinion (which was grounded vpon the occasion, which his estate before described did yeeld) out of any likelyhood of helpe. I returned againe the second time notwithstanding, being againe solicited, and then I administered vnto him a tentatiue purge, hidden from his taste or sight in a little caudle. The effect thereof was admirable. All his swellings wholly descended from his vpper parts into his legges and thighes, the extreame sicknes of his stomack, shortnes of winde, and difficultie of breathing and suffocation, departed; his outward and inward senses returned perfect, and after the first operation of his purge by the vsual passage, he did also cast vp by vomit at least one pint of meere blood, without the mixture of the least moytie of any other matter or humor, being an accident, which in al his life neuer formerly had happened. So perfect an alleviation, did so presently follow the same also, that he found himselfe in strength and ability the same that he was in his former health, & forsaking his Chamber, walked into his house after his wonted manner, the space of a fortnight or three weekes, or thereabouts,

complaining solely of his swelling in his legs. The mentioned time passed, he relapsed into the former dangerous estate: first described, and had the same deliury with the same accidents, by the same medicine. The third time he relapsed, and then discouraged with the short stay of the two former alleviations, he demanded not helpe, and thus extreemely swelling in all parts, was soone suffocated. With his death, the rare and extraordinary operation of the medicine doth not die, nor is thereby obscured, or iustly to be extenuated. If this rare event or issue had fallen vnto the Apologift, he would haue dedicated the memory thereof vnto the worship of *Aurum potabile*, and his owne praise. I knowe this medicine excellent for the expulsion of hydropicall waters, or swellings: but vnto any necessary sequele therefrom, of that evomition of blood, with such swift and admirable alleviation and recovery thereby, from all the former euill accidents at once, instant and movent, I vaine-gloriously ascribe nothing, being a thing that happened by accident, and without fore-knowledge or hope of such event in the first intent thereof. I come now to offer vnto view the last paire of euidences, for the matching of other medicines, to be comparable with *Aurum potabile*, and that is, in derelict and deplorate estates, as the Apologift hath termed it, *Anno 1609*. a noble and worthy Lady happened to be my Patient, noble in true worth and vertue, wise vnto a Barron. Her disease was vnknowne, as vnto my selfe, so vnto many other her Physitians. but her danger was manifest vnto vs al. She was continually afflicted with a vehement palpitation of the heart, fainting, perpetuall want of rest and sleepe, and implacable paine and excruciation and anxietie in her stomack, as accidents and concomitants. When now in mine opinion, and in the decree of all the other learned and reverent Physitians (some being then present with her from *Oxford*, some from *London*) as also when in all likely reason, it was impossible with that fury & vehemencie of her paines, she should suruiue beyond one day at the most, not by any merit

The Lady
Clifton, wife
vnto the Lord
Clifton.

merit in my selfe, in my skill or better iudgment, but by Gods only goodnes, I did casually happen to administer vnto her, in way of variation and prooffe, only a medicine procuring sleep, which beyond my expectance in reason, happened to be so fortunate in the oft iterated vse, as exceedeth credit. Vpon the first assumption thereof, she did fall into a more then ordinary sound sleep, from that euening, vntill the next morning. In the morning she awaked free from all paine and ill accidents, so continuing the space of a weeke together, being all that *interim* able to ride & walke abroad to visit her friends, somtimes in a calme euening to take the aire in her Coach, without any noted sense or complaint of the former accidents or paine. After a few dayes of this Halcyonian tranquillity and ease, the violence and fury of her paines vsually againe returned, vntill the same medicine required and receiued, produced the selfe-same effect, which in this manner at the same times it failed not to do constantly almost a quarter of a yeere by continued courses or vicissitudes. In this manner was shee admirably preserued aliuie so long space. After that time passed, it then failed, and lost his former vertue and wont, and then within few dayes, the intollerable crueltie and fiercenes of paine, made an end of her dayes. There are diuers Ladies and Gentlewomen in Northampton-shire witnesses hereof. This example of the manifest, excellent power and efficacy of a medicine, in such an estate, by so many iterations approved, is not easily paralleled. I do not notwithstanding with the Apologist, exalt it aboue measure, nor arrogate vnto my selfe thereby beyond others, nor depraue other men or medicines in the pride thereof, nor impute vnto it aboue reason, remembering the sage counsell of *Hippocrates, lib. 2. Aphorif. 27.* not to trust, or relie, or giue too much credit or honour vnto medicines or diseases, that for a time, or without reason do giue refreshing.

The yeare 1615. by a very worthy noble Knight in Bed- Sir Richard
fordshire, I was required to visit his sieke daughter, who ha- Chetwood.

uing bene divers dayes vexed with a feauer, in the end was suddainly deprived of all her inward and outward senses, and in that shape of death, continued 42 houres, both speechlesse and senselesse. Her recovery, before my comming, by her Parents and friends as a thing impossible, was not so much as imagined, but her graue intended. That remedie which hath bene formerly mentioned, to relieue in danger and difficukie of childbirth, and in expulsion of the dead infant, first revived her, and after restored her by the grace of God vnto her perfect health, other meanes only concurring, to remoue the recrudescence of her feauer.

Thus in that number which cannot be lesse, nor for this purpose, needeth to be more, that is, in a duality of instances in euery particular (which is sufficient for demonstration, though haply not for ostentation) I haue manifested that other medicines are equall vnto *Aurum potabile* his best perfections and performances, as also that although in pride and presumptuous predication, it may seeme superiour, yet in true prooffe & practice, other remedies in the blessing of God, and their own specificall vertues, are nothing inferiour. This advantage only *Aurum potabile* may haply haue, that when the cause of diseases hath bene first by other remedies remoued, or at least qualified, it remaining alwayes, or for the most part behind, as the *Vltimum refugium*, the last hope or refuge (as I obserue by the current of the whole Apologie) where Nature beyond all hope of sense, is now left, derelict, and without hope (as it oft falleth out) and yet insensibly doth recollect her selfe by little and little, as is oft seene, and is vsuall, when at such times she is also easily raised and helped by any meane Cordiall or corroboratiue) there *Aurum potabile* may alone (being left alone) participate with nature in the praise of her own work. And thus gold, the common obiect of a theefe, is herein a theefe it selfe, and robbeth Nature of hir own right. As for Natures reliefe therein, or thereby, in the same manner other meane medicines in like sort vsed, haue likewise oft times as well

well performed. In both, the true praise in the happy successe is only due to God, and not to either instrument.

Non hac humanis opibus, non arte Magistra

Proveniunt, &c.

Maior agit Deus.

That our indeavours fall out fit,
Vaine is the boast of Art or Wit,
If Gods free goodnes guide not it.

Thus farre the necessary vse and requisite convenience of confronting your arrogant and insolent boast in your owne workes and worth through *Aurum portabile*, hath transported me necessarily to forget that modest silence, which in euery mans. owne fortunate successes, doth more truly proue him worthy praise, then all his praises can proue him truly worthy. Excellent is that saying of *Scaliger* in his poetry, *lib. 3.* concerning a good Physitian. *Medicum effinges* (saith he) *doctum, probum, lenem, diligentem, maturum, fortunatum, Deo fretum, non suâ vel operâ, vel successu tumidum*: that is, Thou shalt describe a good Physitian to be a man learned, of probity in life and conversation, of faire and myld demeanure, diligent in the execution of his power and office, of ripe iudgment and vnderstanding, fortunate in his actions, relying and trusting in God aboue all, not proud, nor puffed vp with his own knowledge, his works or happy successes. Least therefore in farther opposing or answering your boasting folly, I may haply be reputed like vnto your selfe, I haue, and do omit farther by instance, to shew how easie it were to exceed you therein, I will only conclude concerning your boasting of your excellent knowledge of so rare a medicin (if it so proue) with that wittie reproofe of *Persius*:

Scire tuum nihil est, nisi te scire, hoc sciat alter.

Deeme you your knowledge not your owne,

Except your pride do make it knowne.

CHAP. VIII.

I Will now briefly conclude according vnto promise with such counter-testimonies against your *Aurum*, as for the most part my own knowledge and experience can avouch and testifie. It is now 8 or 9 yeares since a worthy Gentleman M^r *Iohn Hales* Esquire, my honored friend in true piety, generosity, integrity of life, in loue of Vertue and Learning, leauing behind him a happy memory with all that did know him. It is, I say, now 8 or 9 yeares since he was prisoner or captiue vnto an inmedicable dropsie. He was by some friends perswaded vnto *Aurum potabile*, as vnto the sole sacred anchor of remaining hope. After he had committed himselfe thereto, in the very first assumption thereof, he instantly changed his former lookes, his spirit quailed, and death immediately succeeded. It may be haply replied, that this was a deplorate disease, and therefore death was no more then was expected, as the Apologist doth in some places giue vs to consider thereof. But we could giue him also to consider a little further, viz. that in deplorate diseases, it is against Art to defame any noble remedy, as * *Galen* admonisheth, by giuing it, and administering it in vaine, and without hope, vse, or profit. Secondly, no Physitian ought to assume vnto himselfe a priuiledge, to shorten one houre or moment of the shortest date of any mans life, howsoeuer *Aurum potabile* doth plead custome therein.

* De Melib.
Med. lib. 10. c. 9.
Hip. lib. 2. aph.
36. 37.

It hapned thir last yeare, that my very worthy friend, and louing neighbour D^r *Hickman*, Chancelour of the Diocesse of *Peterborough*, hauing by my indeavour the yeare before, cast off a dangerous dropsie, now this last yeare was suddenly surprized with a Consumption, which in him could neuer admit hope of curation, in regard of many fatall and vnre-

† M. Markes.

mouable contradictions thereof. He was perswaded notwithstanding by some † factors for *Aurum potabile* vnto the
vse

vse thereof by their directions. He expended therein 3. or 4. pounds. After he had a while applyed himselfe thereto, besides the sense of greater paines then before: there succeeded, (which before were vnscene) swellings in the bellie, legges, backe, secret parts, a generall decay in the former vigor of his spirits, and death it selfe, not so speedily before expected. If good hap could here haue wrought impossibility of life vnto possible, or could haue cast death out of possession, then had the attempt thereof bene vsfull and commendable, but not to distinguish where and when, vsicly, and vsfully within or without the latitude of hope, or the posse of contingence, to administer the most excellent remedies whatsoeuer, is certain and infallible testimony and evidence of want of true iudgment, Art and prudence.

It was reported, in my hearing, to the reuerend Doctor mentioned in the second domesticall testimony, by one M^r Bernard Esquire, my louing neighbour & freind, that an honorable Gentlewoman in the family of the *Markhams* (where this gentleman was then present) being surprised by a deplo-
rate disease, but without paine, or at least with tolerable sense of paine, after the receauing of *Aurum potabile*, inter-
changed thereby for her former easie passage vnto death, a miserable durance of intolerable torture, not onely grieuous vnto all beholders and freinds, but vnto the Master of *Au-
rum potabile* himselfe, who professed his owne sorrow and re-
pentance for the dispensation thereof. The truth of this histo-
ry, the mentioned worthie Doctor, according vnto the Gen-
tleman his former relation by his letter vnto mee doth thus confirme. Whereas, saith he, you make report from M^r Ber-
nard what vnhappily happened to the young Lady *Mark-
ham*, I will here relate vnto you what S^r James Harrington
said concerning that matter, vnto my selfe in presence of ma-
ny others, viz. that the said young Lady being (as I remem-
ber) his owne daughter, and languishing so long vnder sick-
nesse, that no hope of recovery was left, D. *Antony* sent vnto
her

her some part of his *Aurum potable*, which preuailing nothing at all for her amendment or ease, hee came himselfe to her in person, and did giue her some (belike) of the purest and strongest of that medicine, or a greater quantity. Within short time it wrought such an alteration in her, that the Knight, as he himselfe said, wished he had giuen 500^l rather then shee should haue indured the torment and continuall vexation, which from that time afflicted her vnto her death. It seemeth that her disease was a consumption, whereof (said her father) as she long languished patiently, shee might haue died quietly to her selfe, and comfortably to her freinds. It was not hoped that she could haue liued 2 weekes; but shee departed within two daies, and that short time was also tedious and greiuous vnto the beholders.

Henry Ashworth.

There came lately vnto my hands a letter subscribed by one M^r Edward Reed, and directed vnto D^r Warner, an ancient, graue, and venerable Doctor, and sometime a publique Reader in the Vniuersitie of Oxford. The letter concerneth a Gentlewoman, mother vnto the Author of the letter, who for an ague had receaued *Aurum potable* from M. Marks, with this aduertisement, that she should take no other either medicine or Cordiall, but that alone. After the vse and prescription thereof, thus saith the letter. My mother doth finde great offense in her mouth and throat, swelling and forenesse in her face, lipps, and mouth. Vpon Sunday last came 4 Ounces more from M. Marks, which was so strong that the heat of it did almost fetch the skinne of my lipps, and others that tasted it. My iudgement is that some venomous drinke hath beene the cause of it, and if vpon this imperfect description of her estate, you please to iudge so, I pray you bee pleased to doe her the fauour, as to counsell what may be good for her.

She

Shee cannot now swallowe any thing but a spoonefull of drinke.

Your respectfull freind

Ed. Reed.

It is now 3 or 4 yeares since an old Gentleman of great M. Freeman, estate and wealth, dwelling at *Billing* in Northamptonshire, being greeued with obstructions of his backe and kidneyes, and the stoppage of his vrine by grauill, desired my counsell and aduise. He had before vsed *Aurum potabile*, by the aduise and direction of a * grand dispenser thereof, whom I found M. Markes, present with him. Hee did not onely finde no ease or benefit thereby, but (as he said himselfe oft in the frequent hearing of diuers witnesses) such distemper, heat, and offense, that continually afterwards the space of two or three yeares together, vpon any light occasion, he would fall into such detestations, execrations, and impatience with the very mention thereof, that it was a very difficult matter sodenly to pacifie his choller. The cause he found in himselfe and would relate vnto his friends. This I can witnesse with others, that by *Aurum potabile* he receaued no ease or benefit, which notwithstanding o-ther succeeding medicines did immediatly at that time vnto his compleat satisfaction yeeld.

It were an endlesse labour to produce innumerable instances. In all places almost where I happen to come within the short circuit of my practise, I finde *Aurum potabile* without blushing in the absence of the dispenser, vsually out-facing the present Phisitian, contrary to all reason, art, good manners, or due respect of the ilfare, or welfare of the patient. Sometimes it preuenteth good counsell, sometimes circum-venteth, sometimes interrupteth, sometimes corrupteth, sometimes peruerteth, or inuerteth. This cannot seem strange vnto any man, who can consider how full of danger and in-conuenience in reason it necessarily must be to trust an vnrea-sonable

sonable creature, or senselesse instrument (of what excellency soeuer) by it selfe alone, without accommodation or direction thereof, by knowledge, iudgement, and due discretion, vnto a proportioned aptnesse and fit proportion, with requisite circumstances. This abuse notwithstanding, and custome is generally vsuall in all places through this kingdome, into which so vniuersally the maker and architect of this vniuersall medicine doth send, sell or make sale of it. The vnauoidable consequent of mischiefe and inconuenience in this license and liberty, although euery man is not able to obserue, yet no man can be thereof ignorant, who hauing common vnderstanding, will lend and accommodate it vnto due consideration of reason. Thus farre haue I equalled the praises of diuers other medicines vnto *Aurum potabile*. I haue encountered also those bruiing testimonies of the Apologist, with a counterbuffe of other testimonies. I will now descend from the top and pride of his testimonies, vnto his sodaine precipitation & rash descent in his conclusion vnto his vaine re capitulation of all his former errors.

CAP. IX.

After the Apologist his testimonies at large gloriously displayed, he mustereth vp againe, and offereth a re-view of al his passed positioⁿs in the Apology, adding with a faire flourish a proclamation of his defence of truth, of charity, of loue & care of humane kind, & the health of man. I will therefore now dismantle the face of his iugling & circumuention, by the manifestation, first of his owne contradictions of himselfe therein: secondly, of his apparant falsehood, in his counterfeit profession of truth. Concerning his contradictions, read page 111, of the english. Thus you say, Let Electuaries, Syrrupes, Pills, Powders, remaine, & retaine their account and worth by long time and experience approved. Reconcile this with the page 106, where in skorne you call

call these kindes of remedies popular Recipies and *Benedicta medicamenta* that doe no good, and page 104, seplasticke preparations. Reconcile also those words page 103, of the Latine copie left out in the English, with the page 120 of the English. In the first named place you say *Aurum potabile* resisteth all diseases by what name soeuer called, and remoueth the antecedent causes by conuenient naturall passages. In the second place you say that in a repleat body euacuation is necessary by purging to be had, as also that blood-letting in conuenient time is not to be neglected. See your confusion and contradiction herein. If you speake truth in the first place that *Aurum potabile* remoueth the antecedent causes of diseases, that which you say in the second place is false, friuolous, & needlesse; namely that there is necessity of purgation or phlebotomie for that purpose. page 101 of the Latine copie, againe read: In our countrey (say you) *Aurum potabile* mixt with wine is sufficient without any other mixture or addition in all diseases. A few lines after this you say in the same place of the Latin copie; Notwithstanding where the aire is intemperate, or the discretion of the Phisitian, or the necessity of the person shall perswade it may be tempered with fit and proper waters. See your folly & contradiction. If there be a fitnesse and property in the waters (as you here confesse) then is not the mixture of *Aurum potabile* with the arbitrarie (as before you said) but necessary. If it be necessary then is not *Aurum potabile* sufficient by it selfe, or in wine alone. Thus much concerning your contradictions. Now let vs view your manifest falshoods. Read page 97 before mentioned, namely *Aurum potabile* neuer did hurt. This falshood hath appeared by the counter-testimonies: Read againe page 103, there you doe auouch that *Aurum potabile* remoueth the antecedent causes of diseases by conuenient naturall passages. If *Aurum potabile* be able to remoue the antecedent causes (vnto which end phlebotomy and purging doe chiefly and mainely serue) then may they be omitted, nor are they so

absolutely necessary. This is the selfesame falshood and contradiction, which formerly hath beene by you auouched, and by me in some part confuted. Notwithstanding, for the better euidence of so necessary consideration for the life & health of man kinde, against this harmefull error and illusion, I will cleere and make euident the incomparable necessity and prerogative of the generall remedies in the manifest disburdening of antecedent causes, aboue all other meanes or remedies whatsoeuer. If haply you doe not knowe what the antecedent cause is in diseases; Read *Galen de sanitate tuenda l. 6. cap. 7. Quicquid corpus affligit ex ijs qua in ipso sunt, dupliciter occasione oritur, aut redundantia, aut succi vitio*: that is, whatsoeuer afflicteth the body, or causeth it to bee diseased, of such things which are within it selfe, is two waies thereto occasioned; namely by the abundance, or by the vitiousnesse of humours. Vnto the same distinction in the antecedent causes, the general voice of all Phisitians doth subscribe by those tearmes of *Plethora* and *Cacochymia*. *Plethora*, *Galen* in diuers places doth againe distinguish to be *ad vasa*, and *ad vires*, and in his booke *de plenitudine*, cap. 15, hee declareth that there is *Plethora ad vasa*, maior and minor, that is, a greater, and a lesse. *Maiores qua tunicas venarum etiam distendit, minor qua cavitatem in venis tantum replet*. That is, the greater is that which with the abundance stretcheth out the veines: The lesser without distention doth only fill the veines. Concerning *Plethora ad vires*, commenting vpon the seauenteenth *Aph* of *Hippocrates lib. 2.* he saith, *Non potest diu permanere, sed processu temporis corrumpitur*. That is, a *Plethora*, or fullnesse, simply, in regard of the imparitie and inequality of the sickmans strength to indure & beare it, cannot continue long, but it turneth into corruption, or in time is corrupted. From the former grounds and principles by the assistance of vulgar reason, may any man collect the necessitie of *Phlebotomy* in a *Plethora*, which is one antecedent cause of all materiall, or humorall

humorall diseases. If you desire illustration of the former necessity, and explication of the reason of the necessitie, read the same author in his 3 book *de Meth. Med. cap. 15.* in his comment vpon the 7 *Aph.* of *Hipocrates* the 2 book: in his book *de vna sectione contra Erisistratum.* As there the necessity and reason of necessity of *Phlebotomie*, in *Plethora*. (which is a maine and chiefe occasion of diseases, or the antecedent mouer, fautor, fuel, matter or cause thereof) so in other places likewise, doth he giue demonstration of the necessity of purgation in the *Cacochymia* and vitious aboundance of humours that are without the veines. Read for this purpose his tractate intituled *Quos purgare, &c.* whom, when, & by what meanes it is fit and conuenient to purge; his Comment also vpon the second *Aph.* of *Hip.* first booke, his book *de purgantium medicamentorum facultate, de Meth. Med. 1. lib. de Morborum causis.* In all these places and many more the necessity of purgation in a *Cacochymia* doth evidently appeare, as likewise did before the necessity of *Phlebotomia* in *Plethora*, the reason of both is plaine. An immediate cause in act remaining, the immediate effect must necessarily attend * it. The immediate cause in diseases, is that which the Phisitians call *causa coniuncta*. This cause cannot be without some matter or humour whereof it breedeth, which humour therefore is called *causa antecedens*, in regard of the necessity of a precedence thereof, before that immediate cause can possibly be produced. The matter or humour in the body which necessarily goeth before the disease, is there congregated in more or lesse quantity, and either within the veines or without. From within the veines to the outward sense, *Phlebotomie* doth immediatly manifest it selfe to euacuate. From the other passages, purgation is by the eye witnessed directly to draw. For this cause Purgation and *Phlebotomie* are called generall remedies, because in all diseases generally they doe manifestly euocate the humours or superfluities, whereof all diseases doe euer breed. Now examine your *Aurum potabile*

* Effectus immediatus est signum auctoris non sua causa. Scal. de Subst.

Is it possibly sufficiently to remoue the antecedent causes of diseases, as you report thereof, without distinction? If it bee hereto sufficient, then it must so be either in it selfe simply, or by accident. Simply nothing can bee sufficient or effectually thereto, except those things which haue a purgatiue nature or quality. If it include such a property or quality in the nature thereof, then it is not simply and truly a Cordiall: & if not simply and truly a Cordiall, then is it inferiour, and not to be compared with many other things, which are truly, meerely, solely Cordials, corroboratiues, and comforters of nature, without any mixture with another nature different and aduerse thereto as all purges are. If you say that your *Aurum potabile* doth by accident remoue the antecedent cause of diseases, then is it no way equall, or to be compared with Phlebotomie or Purgation, which alwaies doe certainly, immediatly, manifestly, speedily, and promptly evacuate superfluities, which euer are, and euer were the antecedent causes of diseases, as is aboue said. That which is, or happeneth only by accident is casuall and vncertaine, nor can there be therein any certainty, trust, assurance, or necessary expectation. And thus your leuitie, your fallacy, your insidiation, and insinuation into credulous mindes, by confused and ambiguous pronuntiatiues doth detect it selfe. How vainely, & falsely therefore you make *Aurum potabile* his insufficiency sufficient in the remouall of antecedent causes, is most cleare and euident. The danger hereof also is as euident, while men in their necessities trusting vnto the vncertainie, and casuall sufficiencie hereof, may for euer in the *interim* omit and loose the opportunity, and date of life and recovery, by the certaine manifest and assured remouall of antecedent causes in the generall remedies neuer failing, although in their vndiscreet, ignorant, and vnartificiall administration, errors and mischiefes may oft happen, as is vsuall in all other affaires likewise, as well as in this. Another manifest falshood is page 106. where you say, that you doe impose or prescribe

prescribe nothing against reason, whereas in all your former proposed proofes in your Apologie, you haue not produced any one solide, or substantiall reason among them all. Equall vnto this is that page 94. of the Latin copie alone, where you proclaime *Aurum potabile* availeable in deperate diseases; & where all humane helpe is denied. This must necessarily be an Hyperbole, or a lie. It is not materiall which it be. I will not heere tell you, that D. *Anthony* doth contradict you here in page 97. Latine Copie, where he saith (if you do remember or marke the place) that *Aurum potabile* in derelict or mortall diseases can do no good. The last fallshood, or rather that which I haue reserued vnto the last, is the great mother of all the rest, namely your counterfeite profession of trueth, of charity, simplicity, simple truth, which you predicate, page 109. and 94. Latin copie, likewise your profession of contempt of fame or glory, page 61. English copie; Is it contempt of glory to proclaime, that God would haue you alone honoured with this great secret, which you do expressely in your Latin Preface? Is it contempt of glory to publish, that the hand of God doth miraculously aboue all other created medicines, worke by your *Aurum potabile*, as you doe page 91. of the Latin copie? Is it contempt of glory to ranke your medicine next vnto God, as aboue all other, the most present succour from God, which in expresse words you do page 55. Latine copie? The excellencie of the workmanship, necessarily inferreth the praise of the workman, being maker and master thereof. Your open praising of the one, doth secretly praise the other. There is no doubt howsoeuer your mouth dissembleth it, that your vaine heart doth foolishly glorie with the sot *Damas* in the worthy *Sidney*,

And if my man such praises haue.

What then shall I that keepe the knaue?

Thus saith he, thus thinke you. *Veritas* (saith *Iulius Scaliger exercit. 307. sect. 9.*) est adequatio notionum qua sunt in intellectu cum rebus; that is, Truth is, adequatio of the right notions

tions of the vnderstanding, vnto the things themselves as they are in themselves. Truth doth neither come short, nor exceed the matter it selfe. It is not then truth to speake contraries, to call things temperate, positive contraries, and therefore contraries, because temperate. Can truth speake contradictory things? Can truth maintaine such an vniversality in an individuall substance, as is not subiect vnto the common and ordinary variation and mutation of all other things, by circumstance and time? Do you call it truth, to confound ignorantly things different? Do you call it charity, to pervert the ancient euer receaued truth of all ages and times, by all men allowed and approued as authentick oracles, and the vnchanged decrees of God and Nature? Obtrude not in this manner the Name of God, of truth, of charity. While you publish such absurd incongruities, erroneous passages, depraued principles, crackt and vnfound reasons, and crasie testimonies, as wildly ouer-runne the face of your whole worke, we will and can esteeme you no better then a deceiuer, a Seducer of men. Thinke not that *Aurum potabile* can be any protection for you in your insidiation and insnaring of vulgar opinion, with the vain-glorious baits and pretexts of a new learning or revelation, neuer gained before, and now forsooth, infused into you alone. It is not vnknowne, that these like allecations and intisements, are vsuall introductions vnto common illusion. There was neuer as yet seene famous Heretike, Impostor, or Magitian, who was not able with the pollicitations of some more then ordinary remarkable graces, qualities, or beauties, to vaile and hide his soule acts and intentions, by the excellence of some good parts, holding earnestly and intently mens mindes and fancies, while their eyes therewith dazled, might not espie their couert fraudes. If your heart be vpright, let your tongue speake the plaine truth. Truth doth not need her defence by vntruth, by false grounds, sophistical reason, trifling argumentations, such as you hetherto haue solely offered vnto our view. If
you

you could proue your *Aurum potabile* to be the true *Aurum*, not adukerate, spurious, nor sophisticate, but indeed the very true genuine selfe-same preparation, which your grand *Lullius*, and other Philosophers haue hunted after (as is impossible) yet ought you not to make an Idoll thereof, nor list it vp about the nature and confines of an earthly medicine, & senselesse creature. You affirme it heauenly and no humane thing, page 53 of the Latin copie, and page 91. you bid the envious behold the miracles of God therein, saying, that the diuine hand of God doth worke miraculoussly therein. Thus you say in the Latin copie, but in the English are ashamed thereof, as doubting lest the vulgars should hisse and point at this your dangerous, subtile, cunning, and secret insinuation. Modestie rather becommeth truth, then these hyperbolicall ostentations. You cannot excuse it with your distinction of emphaticall termes only, since you do not only here, but in all other places, apparently iustifie, as properties reall in the nature of *Aurum potabile*, these like wonders. And thus far is sufficient to haue pointed out vnto you your contradictions of your selfe, and manifest falsehoods in themselves, which although you may now labour for shame of men to hide,

At cum fateri furia insserit verum

Prodeunte clames conscientia. Martial.

Your now wrong'd conscience when you die,
May galle your guiltie memorie.

CAP. X.

WE haue now, according vnto promise, declared the invaliditie of the Apologist his testimonies in generall, by good successes, meere aduancing the praises and worth of *Aurum potabile*. We haue proued some testimonies manifestly false, some in reason impossible. We haue discovered the hyperbolicall assertions, false positions and praises of *Aurum potabile* about sense and reason.

○

We

We haue opposed some counter-testimonies, to qualifie the pride and swelling of the ouer-flow of his testimonies. Worthy Reader, mistake me not, I do not deny vnto the honorable personages, nor vnto any other learned and reuerent men, their dues and rites of honour, esteeme and credit, who haue daigned their testimonies in the behalfe of *Aurum potable*. My desire, scope, and performance hath solely bene to moderate the immoderate and vnlimited arrogation of *Aurum potable* vnto it selfe, the iniurious extenuation of the true worth of all other remedies, which God hath not giuen idly, nor in vaine, indowed with so many seuerall specificall vertues and powers. I haue therefore indeavored to draw aside the curtaine and couer of illusion, hiding the true face and view of the false, deceitfull, and erronious reasons of the Apologie, the equivocations therein, and contradictions of it selfe. This hath bene no more then requisite and iust in me, being by vniust wrong, provoked to maintaine truth against error. I haue not denyed (although iustly I may) that *Aurum potabile* may be proued an excellent medicine. I doe with patience expect vntill Dr *An.* do proue himselfe the right author of the right preparation. I will notwithstanding in the *interim* admonish him, that he may be absolute in the dissolution of *Aurum potable*, and yet dissolute in the most absolute respects of a scientificall Physitian, yea of no worth in any other worth. Thus saith *Martial* of *Charinus* vnto his friend *Severus*,

*Quo fieri possit modo Severe
Ut vir omnium pessimus Charinus,
Unam rem benefecerit requiris?
Dicam, sed citò; quid Nerone peius,
Quid Thermis melius Neronianis.*

Quest. How can *Charine* that eu'r was naught
(Quoth *Severe*) eu'r be good for ought?

Ans. Reason (*Severe*) doth not say no,
Example ample proues it so.
Nero (not nere) but mere the worst

Of all that merely ere were curst,
 Yet blest in him was one good deed,
 Since his Bathes were a blessed meed.

Apply this, Dr *An.* we are content to referue you for that golden purpose (if you can proue your *Aurum potabile* so irrefragable and incomparable (as you haue promised) we are content, I say, you shall make our generall provisiō, yet know that you may be excellent herein, and good for nothing els. Know also that no man that hath true reason, will trust his life vpon the praise, yea, or vpon the prooffe of any one medicine simply alone, since God, Nature, difference inavoydable of circumstances & common necessities, do continually teach vs to varie in most parriculars, of what kinde soeuer, or supreme excellence.

Lastly let me tell you, that frō the naturall predominance of a mechanickall humour, you publish your encomiastick tractates & bookes, burdened only with the praises of your own workmanship. Yea you are so farre transported with the pride thereof, that you advance opprobrious tearmes, and oppose the calumnious imputation of malice and envy, against those who present you with the iust reproof of your tbound-
 lesse boasting. The writings of your aduersaries in presumptuous, vnciuill, base, and rustick phrase, you terme mere froth, the deceitfull insides of rotten egges, p. 107. of the Eng. copy: waste-paper to stop mustard pots, or other base offices. Are you not ashamed of this rurall rude scurrility? In vulgar clownish termes also, you call your aduersaries (vnto whom notwithstanding you do not, nor can deny the dignity and rites of learned men) A b c darie comicall Raylers: & p. 106 of the Eng. copy, calumniating bablers, & p. 95. liuid Vipers: & p. 107, learned Scolds. Hath your charity (predicated page 94. of the Lat. copy) no milder temper? Is your simple truth (professed p. 109. of the lat. copy) so cholerick, so vndiscreetly prouoked? *γνώθι σεαυτον*, Know and consider your selfe. Thinke not to protect your selfe therein, by taking the Iudge

† *At illud ante oculos habendū esse censeo te, meq, aliosq, omnes nos homines esse meminisse. Quis si quid homo sit scias, facile te nihil esse intelliges. Scal. Exerc. 148.*

and searcher of hearts in vaine into your mouth. Your heart we see by the rude and vnlearned messenger thereof, your barbarous voyce, thorow your whole worke. We haue manifested all your principles therein, or false, or confused, & your practise built vpon so erronious foundation, must necessarily be dangerous. We haue displayed in the right and true colors, your bundle of absurdities in the Apologie, your assertions in Nature impossible and prodigious. your metaphysicall elation and extolling of your vniversal medicine aboue all naturall or Physicall condition. We haue before plainly set before your eyes, your rules out of rule, your reasons without reason, your truthes, in your owne mouth, vntruths. Now setting aside verball trifling, the ouer-loue, and ouer-valuing of your selfe, come vnto the matter, and materially answer, if your conscience doe witnes vnto you, that truth is your buckler. In the meane season I will retire my selfe, vntill your second Herauld (as did your first) doe againe as vnmanerly thrust vpon me, hoping haply, because his exorbitant ascent, had many moneths beene seene in our Climate (as I heare) before the abortiue eleuation thereof had presented it selfe vnto the eye of my noyce, that he might now safely attempt and dare my supposed feare or sideration, with the sudden b'aze of so mis-shapen and vgly a meteor.

FINIS.



